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VOL. XXVIII—NEW SERIES, No. 1149.] LONDON: WEDNESDAY, NOV. 20, 1867.

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EVANGELICAL ALLIANCE.

THE ANNUAL CONFERENCE of the BRITISH ORGANISATION will be held at FREEMANONS' HALL, Great Queen-street, London, on THURSDAY MORNING, November 28, commencing at Eleven o'clock. The Rev. John Stoughton, of Kensington, will preside over the Devotional Meeting, and give the "Annual Address." R. C. L. Bevan, Esq., will take the Chair at Twelve o'clock, when the Rev. James Fleming, B.D., Incumbent of Camden Church, Camberwell, will read and enforce the "Practical Resolutions." The Rev. F. Tucker, B.A., of Camden-road Chapel, will give information relative to the recent Conference at Amsterdam. M. Theodore Verns, from Paris (Commissaire de Section des Missions of the Paris Exhibition), will report upon the Religious Services held in the Salle Evangélique at Paris during the Exhibition.

Members and others friendly to Christian Union are invited to be present.

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for the remaining part of 1867.

November.—Doncaster, Wed. 20 Th. 21, and Fri. 22; Nottingham, from Sat. 23 to Fri. 29; Grantham (Lincolnshire), Sat. 30.
December.—Grantham, Sun. 1; Worksop (Nott.), Mon. 2, Tu. 3, and Wed. 4; Sheffield, Th. 5, and Fri. 6; Chesterfield, from Sat. 7 to Fri. 13; Ripley (near Derby), Sat. 14, Sun. 15, and Mon. 16; Gainsborough (Lincolnshire), from Tu. 17 to Sun. 22; Lincoln, from Mon. 23 to the end of the year.

Letters to be addressed, "THOMAS COOPER, Lecturer on Christianity," at the "own to which I am appointed as "Doncaster," "Ripley, near Derby," "Gainsborough, Lincolnshire."

* Correspondents are specially requested NOT to put "Post-office" on their letters to me.—T. C.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

LIGHT! MORE LIGHT!

THE reassembling of Parliament, although but for a brief autumnal session, naturally suggests the inquiry whether any, and, if any, what steps, are likely to be taken before the existing House of Commons shall have become defunct, to push forward the ecclesiastical changes which have now been on hand for several years past. This question, no doubt, is receiving the anxious consideration of the body by which the Parliamentary policy of the religious equality party has of late been usually determined. We leave the decision with confidence in their hands, believing that it will be shaped by that practical wisdom which, after taking a comprehensive survey of the present position of affairs, and carefully estimating the probabilities of the future, will adopt its measures with a view of making as much immediate progress as may be found compatible with an economy of its strength for the Reformed Parliament. The Session of 1868 may or may not present extraordinary facilities for the satisfactory settlement of long-pending questions, and, in case it should, it will, of course, be folly not to take instant advantage of them. But we trust, it will be generally felt that the work of preparation for the critical opportunities of 1869 must not be slackened by any desire for earlier triumphs, and that nothing which is necessary to win a commanding position for our principles in the new House of Commons, should be omitted or carelessly performed, for the sake of snatching a victory or two at the expense of objects of far higher and more pregnant importance.

The work needing to be done at present is that of imbuing the minds of the constituents, especially of borough constituents, whose names will be placed upon the next registration lists, with a clear knowledge of the end we are seeking to realise, and with the most appreciable and telling arguments in favour of these ends. We shall not stay now to point out the various agencies which may be effectively employed in this educational work—they are familiar enough to all who have taken active part in any great political movement in advance. The experience of the Anti-Corn-Law League is well worth consulting in this matter, particularly the almost superhuman energy with which, in the later stages of its career, it worked the press. What, however, we wish to impress upon our readers, is the urgent necessity there is for scattering far and wide what we may call the literature of this controversy. The creation, or perhaps we may rather say, the adequate development, of a literature thoroughly adapted to answer its end, is an enterprise towards the successful conduct of which very many of them may materially contribute. Some of them, it may be, possess a felicitous aptitude for giving smart and forceful expression to thoughts which two or three peculiar aspects of the subject

have stirred into unwonted life, and many, no doubt, could, if they would, make known in the proper quarter those objections to the ultimate object of Liberationists which are most commonly urged in the circle of society in which they are in the habit of moving. At any rate, there are comparatively few of them who might not take more or less active part in giving circulation to those published tracts which, after thoughtful perusal for themselves, they may judge to be best suited to the wants of their neighbours. To disseminate rational views upon the question at issue, so that every elector who is eligible to give a vote in 1869 shall be qualified to exercise his franchise intelligently in reference to the future ecclesiastical policy of the country, as, to a large extent, it lies within the power of the friends of religious equality, so it should be prosecuted as the duty lying nearest at hand, presenting the most pressing claims, and calculated to achieve the widest measure of success.

It may, we think, be reasonably and safely taken for granted that the Executive Committee of the Liberation Society will throw itself with all its well-known prevision, sagacity, energy, and perseverance into this department of its arduous undertaking. It has abundant means for ascertaining, and will no doubt use them, what forms of the literature of the question will be most useful and acceptable in any given locality—what phases of the subject specially require to be exhibited—what classes of society need to have most pains bestowed upon them, and how they may be approached to most purpose. Indeed, this is a portion of its work which just now will least admit of superficial or negligent or parsimonious management. Other operations may be highly important, but this is indispensable. The time within which it should be carried into effect is limited. The successive steps which should be taken in order to ensure great practical results are obvious. The impolicy of stopping short of the object in view is plain at a glance. Light, more light, is the imperative demand of the occasion. By one method or another it must be given. Funds cannot be more usefully employed than in first kindling, then diffusing it. Between the present time and the end of next year, strenuous, untiring, and duly organised efforts should be made to put the truths which we desire the coming constituencies to recognise under the notice of every elector.

So far as our observation has extended, there never has been a time when the public mind has been readier than now to welcome all suitable means of enlightenment on the various phases of the question we are seeking to bring as soon as may be to a legislative issue. Almost everywhere, and emphatically so where it has been recently stirred, the soil is ready to receive the seed which the diligent hand may cast upon its surface. The unsettled condition of Ireland, the certainty that the Irish Church must before long be conclusively dealt with, and the close connection which exists between the Irish and the English Establishments rendering it to the last degree unlikely that the one can be abolished without seriously affecting the stability of the other, have awakened an interest in all that relates to the controversy such as never existed at any former period. There is a more eager curiosity to look upon both sides of the question, even if only to watch the progress of the movement, than in our most sanguine moments we have ever dared to anticipate. The fierce discords which rage within the precincts of the National Church, and the several forms of religious life within her which are struggling for a less restricted freedom of expression, help mightily in rousing attention to themes which but yesterday were regarded with contemptuous indifference. The readiness of access which these conditions have given us to the public mind, is a grand opportunity of which if we fail to take advantage we must make up our minds

to meet a heavier responsibility than we shall find ourselves able to bear. Only by exerting ourselves to the very utmost to seize the occasion and turn it to account can we faithfully discharge the onerous but honourable trust confided to us. Such another seed-time may not occur during the present generation.

We have been anxious to take our readers into council with us in the hope that as many of them as possible will hold themselves ready to assist in the work which the special character of the times renders so important. We venture with all deference to ask each of them to consider well what he or she can best do towards diffusing light on the politico-ecclesiastical questions of the day, and to do it with hearty good-will. Such guidance as any of them may need, together with the materials which the case may require, will, we confidently anticipate, be forthcoming at no distant date from the proper quarter.

ECCLIASTICAL NOTES.

A WEEK or two since Canon McNeile, at a public meeting held in the north of England, at which a prominent Wesleyan minister, the Rev. W. Arthur, was present, boldly proposed the formation of a "Protestant League" between Evangelical Churchmen and Nonconformists, for the salvation of, we were going to say, Protestantism in England, but we had better say, for the salvation of Protestantism in the Established Church. Since then Lord Shaftesbury, in a speech reported in our columns to-day, has repeated the proposition. Lord Shaftesbury, as usual, spoke in extreme language of those who differed from him on ecclesiastical matters, but it will be noticed that one of the principal charges which he brings against the two sections of the Church to which he does not belong, is that they are working for the separation of the Church from the State. He says:—

One party—the Ritualistic party—were directing all their efforts to raise the Church of England to a position of spiritual despotism equal to the Church of Rome. The effect was that that party was severing the Church from the State. The Broad Church party was equally determined to sever her from the State. She was not to be controlled by articles and by creeds imposed by the authority of the State. They would reduce the Church of England to a mere branch of the Civil Service, without creeds and distinctive doctrines. All might come to her who chose to say they wished to be her members, and to enjoy some of her privileges and immunities.

After dwelling upon the alarming manner in which the Church was losing her hold upon the population, Lord Shaftesbury besought his fellow-Churchmen not only to do all they could to maintain the Church of England, but "still more" to "ally themselves with all true and honest Nonconformists who would join them in promoting the love and observance of the Gospel."

About the time, however, that Lord Shaftesbury's words were being uttered, Dean Close, of Carlisle, was writing to the *Record* to deprecate any such alliance. Dean Close protests that he has no want of Christian charity towards pious Nonconformists, but he suggests that the civil, social, and, above all, political status of Nonconformists is very different in the present day from that of their predecessors. He then proceeds to say:—

We have not to contend with (I was going to say) honest Papists, but with half-castes—a most subtle and sophistical race, who are already in possession of some of the strongholds of our Zion. Our conflict with them must be of a peculiar character, and one in which, I fear, many honest and conscientious Dissenters could not join us. I cannot in these few lines enter upon the various questions on which Churchmen alone can contend with Churchmen; nor would I now refer more distinctly to many delicate points, both of discussion and of action, in which the course of Evangelical Churchmen and that of conscientious Dissenters could not harmonise. Sir, I much dread another "leap in the dark." I may be too confident, but I believe that there is truth and power enough among us to throw off the sacerdotal and the sceptical incubus which just now presses heavily upon our Church. I go a step further. Loving my

Reformed Church as I do and have done all my life, I sincerely say that if she has not vital power within her own pale to do this thing, let her fall, as she deserves! . . . Now, I pass no censure on those who differ from me on this solemn subject; but, ere we form a Protestant League, let us ponder the fact that the great bulk of our Nonconformist brethren conscientiously believe the union of Church and State to be a great evil, and they would feel bound to promote their severance! Be it considered, further, that on this, to me, fundamental point, those with whom it is proposed to make a league and covenant are agreed with the half-breds in our Church, who would tear up her national character by the roots, in the delusive hope that they would then be able more easily to indoctrinate her with Tractarianism, and disguise her in the cast-off clothing and drapery of Rome. For these and many other considerations I feel constrained to express my fears that a "Protestant League" just now might be a very dangerous step; and I further venture to plead that neither this nor any other scheme, however promising and well-intentioned, may be permitted to distract attention from that powerful machinery now formed within our Church itself, the Church Association, which invites all Protestant Churchmen to a conference on the 27th of this month.

The thorough straightforwardness and honesty of this language none of us, we think, can fail to appreciate; and, we are bound to add, that we quite agree with the Dean. Dissenters who hold that the alliance between the Church and the State is unscriptural, and who are working with a view of severing that alliance, could not possibly co-operate with Evangelical or any other Churchmen to strengthen the Establishment by saving what is called its Protestantism. The truth is that, whatever may have been the case at one time, the idea of Protestantism amongst Dissenters, and the idea entertained by Evangelical Churchmen, are two very different things. We believe that there can be no true Protestantism, and when we say that, we mean no consistent Christianity, where there is any State-Churchism. And, at the same time, we quite agree with Canon Close when he says that if the English Church has not vital power within her own pale to throw off Romanism, "let her fall, as she deserves!" We don't believe that, in her present position, she has such vital powers, and she can only obtain them by becoming consistently Protestant.

We have to record another friendly utterance towards Nonconformists. The Manchester Church Diocesan Association has organised a series of special sermons, one of which was delivered last week by the Rev. Dr. Miller, of Greenwich. Dr. Miller then said that "true Churchmanship did not involve the unchurching of non-Episcopalians nor the denial of the sacraments to other Christian bodies, either the Presbyterians, Nonconformists, or Baptists, nor did it conclude that their ministers had no commission from Christ. Still less were they to class them with Korah, Dathan, or Abiram. Rather in the present day might they stand in sorrow and abasement that there was so generally avowed a desire on the part of some men for union with the Romish and Greek Churches, between whom and the Church of England there was an impassable gulf." And he added:—"The Church of England was not a Church because she was established, and she would not cease to be a Church if she was disestablished to-morrow; and however earnestly they might on their own grounds deprecate the separation of Church and State, as fraught with grievous loss to the latter, it would not affect the soundness of the Church as a branch of the Church Catholic."

This is one of the many recent utterances that encourage us to hope that by-and-bye the Church and State question may be discussed in the Christian temper that should pre-eminently become the discussion of such a subject.

It will be noticed that in the last extract which we have quoted Dr. Miller says that "the Christian Church is not a Church because she is established." Allowing us to explain precisely what we mean, we should say that she ceases to be a Christian Church when she is established. Yet only last week we found the Archbishop of Armagh stating in effect that establishment and endowment by the State are of the very essence of a Christian Church. It appears that the Archbishop, who is the Primate of Ireland, referred in his recent charges to the "numerous sects which are the weakness and reproach of the Reformation." Upon this the Rev. J. R. McAllister, a Presbyterian clergyman, wrote to the Archbishop to inquire whether he included Irish Presbyterians in this reference. His Grace, in his reply, dated from Armagh, in his 7th of this month, says,—"You wish to know if I included the Presbyterian Church amongst those sects. The Presbyterian Church is established by law, as those in Scotland; and in this country, though not the Established Church, it is recognised and partially endowed by the State. A Church in this position is very far from my idea of a sect." The position, therefore, at which we arrive from the Archbishop's letter is, that schism is separation, not from Episcopalianism or from a Church, as such, but from the

State authority. Until, therefore, by the efforts of the Liberation Society the Government was compelled to abandon the *Regium Donum* to English Dissenters—a *Donum* which was once accepted by Presbyterians, Baptists, and Congregationalists, the three denominations were not "sects," for they were "recognised and partially endowed by the State." This, we need scarcely say, is driving us to very close quarters! Meantime, those who feel pained by the notion that they are guilty of schism, even after reading Mr. Binney's treatise on that question, have only to join the Irish Presbyterians, and they are assured by an Archbishop that they no longer belong to that consummation of all that is heterodox and all that is contemptible—a "sect."

Another Irish question. We could have imagined that if, at any time the members of the Established Church should desire to propitiate the Presbyterian body, it would be at the present time. Yet we find that some of them are now doing all that it is possible to do to excite division and opposition. The occasion for this is given by law with respect to the burial of Dissenters in Ireland, which makes it incumbent upon the Dissenting ministers—Roman Catholic or Protestant—to receive the consent of the parochial clergyman before performing any service over the dead body. This consent, it appears, is now frequently being withheld. The last case of the kind occurred at Donnybrook, where the Rev. Arthur G. Ryder refused to allow the Rev. Thomas Lytle, Presbyterian minister of Sandymount, to hold a religious service in the parochial burying-ground. Mr. Lytle has accordingly protested against the law. He says, in a letter which will convey some information to most English Dissenters:—

Had this been a solitary instance of disallowment, occurring in the course of years, you and the public would not have been troubled with the matter. But it is only the most recent of many similar instances. Such refusals are becoming the usage and the rule. From some unknown cause many of the clergy of the Church of England about Dublin and throughout the south of the country have, during the last three or four years, considered it necessary to assert their dignity and rights in this miserable and odious way. In all directions our clergy are being excluded from the parish graveyards. Of the members of Presbytery present at the meeting on Tuesday, seven reported that the rectors had inhibited them, or threatened to do so. In one case an action had been commenced in the Consistorial Court against a brother who had most unwittingly transgressed the law as interpreted by the rector. Even where permission is not withheld, it is necessary to ask that permission, not once, but before each interment, and that not verbally, nor through the friends of the deceased, but by letter from the clergyman seeking to officiate.

It is impossible to bear any longer with a state of things that is yearly becoming worse. We have therefore resolved to ascertain what the law grants or refuses to us, and if the law requires amendment to seek that amendment without anger or bitterness, but resolutely and in all legitimate ways. We shall not attempt to excite public sentiment against individuals; we have to do with Acts of Parliament, not with individuals. We shall faithfully observe the law while it is in force, and not wrangle with others over our dead for the privilege of reading beside their last resting-place the words of the resurrection. It shall not satisfy us to learn that parochial authority would be justified in permitting us to do this or that. We mean now and on all future occasions, in this and other matters, to claim and obtain for ourselves and people all rights and privileges which other citizens and Protestants enjoy. We are not Dissenters save in the sense in which Episcopalianism is Dissenters in Scotland, and we will not tolerate any civil or religious disability.

Even a worm will, at last, turn, and so it appears, will an Irish Presbyterian.

LIBERATION SOCIETY.—YOUNG MEN'S CONFERENCES.

WESTMINSTER.

On Thursday evening last one of a series of district young men's conferences was held in the Lecture Hall of Westminster Chapel (the Rev. S. Martin's), and was numerously attended by young men. Mr. HENRY BIDGOOD presided, and briefly stated the object of the gathering. They had met to confer on the duty of young men in regard to the great principle of freedom in religious opinion. As it was, in England it was anything but free. Although men could think and worship as they pleased, it was not freedom, when another man who simply held different opinions had a status in society conferred upon him by the State which made him a privileged person. He expressed regret that the Rev. Samuel Martin, who had been very desirous of being present, was prevented by indisposition from taking part in the proceedings. Mr. Edward Miall had also promised to attend, to deliver an introductory address; but when he made the promise he was not aware that the electors of Bradford would choose that evening to do him honour. (Loud cheers.)

The Rev. J. G. ROGERS, of Clapham, then introduced the subject of the evening. He said he was not about to argue on the abstract question of Church and State. He assumed that the majority present were agreed in the belief that the Church of Christ should depend on its own spiritual resources for its maintenance and extension, and own no allegiance to any human power in the management of its affairs. There were two classes of persons who needed to be

instructed in that principle. Perhaps the majority would say that if they were starting in a new country, and had no old traditions and no vested rights to deal with, then the principles of the Liberation Society would be right, and ought to be carried; but then they had an old country and immense revenues, and therefore the question could not be treated in that way. Some Nonconformists said they did not agree with the Society on the abstract principle. Then there was another class, who dreaded the triumph of the principles of the Society because of the remarkable manifestation of religious earnestness which those principles would secure. It was important that young men should understand what was the actual position of the State-Church question and the relation of public opinion to it. He did not lay much stress on the outward signs of growth in regard to their principles, although he believed they had more supporters than ever among the members of the House of Commons, and although during the last session in the divisions which had taken place they had had much that was encouraging. He did not rely so much upon these divisions as upon the fact that in the history of great movements, of late, success had crowned them in the most rapid and unexpected manner. There was the cause of Italian unity; there had been the overthrow of slavery in America; and, to come nearer home, Reform had been carried in England. The success attending such movements might well encourage those who were grappling with difficulties quite as strong as those which had beset these great questions. Men were now living faster than their fathers, and did in a month what took them six or seven years to accomplish. Looking at the revolution in America, the growth of Italian unity, the development of the marvellous power of Protestant Germany, and to the fact that Mr. Disraeli had come out as the champion of Radical Reform, they might well be encouraged. Mr. Rogers then referred to several indications which he thought were full of encouragement. Their enterprise had passed the stage in which it was ridiculed as Utopian, in proof of which he referred to the statements of the Bishop of Gloucester, and to Church newspapers upon the late Pan-Anglican Synod. There was the growing liberality of the age in reference to the injustice of putting men at a social disadvantage on account of their religious opinions. Nonconformists had passed from a stage of persecution into one of toleration; but toleration was now felt to be intolerable. They were assisted by the proved failure of the Anglican Church to accomplish the ends for which it existed. In conclusion, Mr. Rogers answered the question, what had young men to do with politics? and urged those present to be faithful to the responsibilities which would now devolve upon them under the new Reform Act. (Cheers.)

The meeting having been declared open for free discussion, Mr. HOWARD SPALDING said he sympathised with the object of the Society, and looked forward to the time when the union of Church and State should be abolished, but thought the Society was not adopting the best means. The object of the Society was twofold: to make converts to their opinions and to bring political influence to bear upon the Government to obtain their end. He acknowledged that there had been a wonderful change of opinion during the last few years. Even among the higher class of Churchmen there had been great willingness to give a fair hearing to the Society. He thought, however, if he might be allowed the expression, the Society attempted to force its principles down people's throats, and the consequence was that they firmly shut their teeth. Churchmen had not come forward to help the Society. He thought the Society was too sectarian, and said that its members were chiefly Independents. He also thought that individual was better than united action, and would leave the Church to fall through by its own act.

Mr. BOTTOMLEY said he could not concur in the opinion that they were to work simply as individuals, because he believed in the old motto, "Union is strength." (Cheers.) On this question it would emphatically be found to be so; and by united action they would achieve results which they could never accomplish as individuals. With regard to the opposition of Churchmen to the Society, he very much doubted whether many members of that Church, who really understood the object of the Society, were opposed to it. (Cheers.) He believed that they must see for themselves that the union of Church and State was a wrong done to religion itself, and that if the Church were disestablished it would prosper to a far greater extent than it now did.

Mr. TAYLOR threw out a suggestion or two upon the importance of young men making the most of the conference which the committee had arranged to hold. He thought meetings of this kind would be very useful to waverers; and would be most instructive to all who attended them. Any one present that evening could not fail to be impressed with the conviction that the Society had the simple truth and dignity of Christianity at heart. He asked the young men of London to exert themselves to bring their friends to the conferences which would yet be held, and he should not be afraid of the result. (Cheers.)

Mr. TEMPLETON said that Mr. Spalding had charged the Society with seeking to force its principles down people's throats. If he meant that its members were very earnest in the advocacy of their principles, then the charge was true; but, if it was intended to say that they did anything unfair, then the charge was not true. (Cheers.) It had been objected that the Society excited the opposition of Churchmen.

Well, he supposed it did. (Laughter.) That was what they might expect; but if such an argument were to be held good, it must apply to many other societies. (Hear, hear.) It would have told against free trade; and it would even have told against Christianity itself, which in its youngest days met with vehement opposition. (Cheers.) He was able also to say, that there were Churchmen of liberal views, who were astonished that the number of Dissenters who engaged in liberation work was so small as it was. If the Nonconformists of the country were only true to their principles, it would be seen that the question of the separation of Church and State would be rapidly advanced to its final issue and would completely triumph. Mr. Templeton referred to the manner in which the conferences commenced about twelve months ago had been kept up. Since their meeting at Radley's Hotel, not only had repeated conferences been held in London, but a remarkable response had been made in every part of the country; plainly showing that such meetings were needed, and that there were numbers ready to join the Society. (Cheers.)

Mr. BARRETT then moved the following resolution:—

That this conference considers it to be the duty of those who believe in the spirituality of Christ's kingdom, and who desire to secure religious equality for the people, zealously to labour to put an end to the existing ecclesiastical establishments; that it is further of opinion that it is the special duty of young men to qualify themselves for taking part in the movement for the attainment of that object.

In supporting this resolution, Mr. Barrett delivered a thoughtful address, in the course of which he appealed to young men not to be ashamed of their convictions, to use their best endeavours to get the State-Church question fairly looked at in their several circles, to get it discussed in young men's societies, and to induce their friends and acquaintances to attend meetings in which the whole question would be brought forward by men of large experience. (Cheers.)

Mr. SYDNEY MARTIN, who seconded the motion, urged the necessity for refraining from any condemnation of the Church of England services and doctrines, with which he thought they had nothing to do.

The motion was carried unanimously, after a few remarks from the Rev. J. G. ROGERS and Mr. GREY.

Mr. CARVELL WILLIAMS, in proposing a vote of thanks to the chairman, said that those who feared that the Liberation Society was about to make young men to say and do rash things might be assured by the fact that that night even the junior speakers had urged on the seniors the necessity for liberality, moderation, and catholicity.

The Rev. E. CECIL seconded the motion, which was heartily carried; and the proceedings, which had been kept up with great interest, closed about ten o'clock.

METROPOLITAN TABERNACLE.

A similar conference was held in the lecture-hall of the above chapel on Friday evening, November 8. The Rev. C. H. SPURGEON had engaged to preside, but the state of his health rendering rest absolutely necessary, he was absent in the country, and his brother, the Rev. James Spurgeon, occupied the chair. There was a large attendance, chiefly composed of young men, and the proceedings were characterised throughout by a spirit of great earnestness.

After a few words expressive of cordial approval of the principles of the Liberation Society, and heartily commending them to the consideration and acceptance of the meeting, the CHAIRMAN introduced the Rev. J. G. ROGERS, of Clapham, who delivered the introductory address. Mr. Rogers's remarks were directed partly to an historical exposition of the State-Church system, and partly on the condition of the English Establishment, as illustrating the false and vicious principles on which State-Churches are based. He concluded a powerful address with an eloquent appeal for the co-operation of the young men in carrying on the agitation of the Liberation Society, and sat down amidst loud applause.

The CHAIRMAN having intimated that the meeting was now open for conference, a spirited address was immediately delivered by Mr. J. FRITH BOTTOMLEY, of Lincoln's-inn, who dwelt particularly on the great results of the Free Church system in America, and expressed the opinion that the Episcopal Church in this country would have vastly greater influence for good if entirely separated from the State. Mr. MARTIN remarked that he was prepared to advocate the separation because it would be for the good of Church, for the advantage of the nation, and for the best interests of religion. The speaker elaborated each of these points, and concluded an able address by moving the following resolution:—

That this meeting, having regard to the spirituality of Christ's kingdom, and to the rights of conscience, and recognising the violation of these by the connection of the Church with the State, pledges itself to co-operate with the young men's committee of the Society for the Liberation of Religion from State Patronage and Control.

Mr. WALES seconded the resolution, speaking with great force in support of each of its points.

The Rev. FREDERICK TRESTRAIL followed, with a speech full of animation and humour, and excited much interest by the reminiscences of his early days, when as a young minister he suffered some persecution and indignities for his refusal to pay Church-rates, and he called upon the young men to be faithful to the principles they had espoused, and to stand forward for truth and right in the midst of all opposition.

Mr. J. Templeton was announced to speak, but reserved his remarks, and the chairman closed the meeting.

OLDHAM.

On Thursday week a conference of young men, under the auspices of the Oldham branch of the Liberation Society, was held in the Baptist school-room, George-street, Oldham. Mr. Thomas Emmott, a member of the Society of Friends, presided, and there was a very numerous attendance. After the chairman's speech, the Rev. J. A. MACFADYEN addressed the meeting, and explained, at some length, the objects of the Liberation Society, the cause of which, he said, was to be identified with all other movements for the freedom of mankind. Mr. GEORGE KEARLEY having spoken on the same subject, the Rev. P. P. ROWE moved the first resolution, which was directed towards the co-operation of young men in the movement. Mr. LOWE remarked on the great ignorance which existed as to the principles of the Liberation Society, and urged the young men to bestir themselves on the question. Mr. WHEELER seconded, and Mr. W. GEDDER spoke to the resolution. Mr. W. H. BARLOW, Mr. ROBERTSON, the Rev. R. WILLIAMS, and the Rev. J. HODGSON next spoke. The Rev. A. HANDS suggested that Mr. Macfadyen's speech should be published. Mr. CHARLES SHAW vindicated Mr. Miall from some remarks made by Mr. Hodgson with reference to a change of principles, and deprecated the introduction of any sectarian principles on the platform of the Society, which, he said, was the most unsectarian society in the country. The usual votes of thanks were then passed. The meeting was a remarkably good one.

LORD SHAFTESBURY ON THE STATE OF THE ESTABLISHED CHURCH.

The Earl of SHAFTESBURY was present last week at the annual meeting of the Wimborne branch of the Pastoral Aid Society, and made a speech on the present condition of the Church of England. Her dangers, he said, came not from without, but from within.

Heresies had grown up in her own bosom, which were rending her very vital existence from her, and which, unchecked and prevented, would leave her a dead corpse upon the face of the earth. They were pressed and in great danger from two conflicting parties in the Church. They had the Ritualistic party—that was the best term to give them now; they went further than the Tractarian party, and yet embraced the Broad Church—and there was the Neologian party, which he believed had more strength than people were aware of. Then there was a third party—the Evangelical party—which, although strong within the bosom of the Church, were not now so strong as they were, either in clergy or laity, as compared with the Neologians. The duty that was pressing upon them was, therefore, very great indeed, and it required the greatest caution, the greatest delicacy of appreciation, and the greatest earnestness to perform it. Mr. Cook-sley, in his report, had stated that "the present day is marked by great earnestness on religious questions." H. (Lord Shaftesbury) could not accept the use of that term earnestness. It was much too solemn and great a word. If Mr. Cook-sley had said "vast activity" he should have concurred with him. There was no doubt great earnestness among Ritualists, and also in the Broad Church, but amongst those who devoted themselves simply to the teaching of the pure and essential Word of God he saw none of it, either on one side or the other. Look at the position of the Church with respect to the great mass of the people of this land. They had, as he had said, three distinct parties in the Church. They had also vast numbers in this country who were wholly indifferent to one or the other. The Church was in greater danger from the indifference of those who professed to be her friends than from the aggressive policy of those who openly professed themselves to be her enemies. The growing indifference in the country to matters of religion was one of the most alarming features of the present time. They found it everywhere—in small and in large populations. It was not only in Manchester, in Liverpool, and in London. They might go into the smallest village, and every clergyman of experience would tell them how his heart was rent by the real indifference there was, if they endeavoured to fathom the great proportion of the people with respect to religion. One party—the Ritualistic party—were directing all their efforts to raise the Church of England to a position of spiritual despotism equal to the Church of Rome. The effect was that that party was severing the Church from the State. The Broad Church was equally determined to sever her from the State. She was not to be controlled by articles and by creeds imposed by the authority of the State. They would reduce the Church of England to a mere civil establishment, a branch of the Civil Service, without creeds and distinctive doctrines, and all might come to her who chose to say they wished to be her members, and to enjoy some of her privileges and immunities. It was difficult to say which was the most active of those two parties; but one thing was certain, that at this moment the Ritualistic party was, owing to various reasons, putting itself forward in many ways, and at this moment occupied greatly the public attention. Their activity surpassed everything known in the Church, and, from the various services now instituted, and the paragraph which appeared in the *Church Times* and other Ritualistic papers, the party seemed to him to have lost all power of self-restraint, and all notions of delicacy, forbearance, and indulgence to the other members of the Church, clergy and laity. So unsparring were they, that, without wishing to impute anything that was unchristian, his belief was that they were actuated by principles such as were little known within the circles of Christianity. It was perhaps that party—not neglecting attention to the other—to which they must direct most marked and steady attention; and most undoubtedly that party was beginning to assume proportions and to make claims that were perfectly incompatible with the very idea and discipline of the Reformed Church. They had now instituted, and they carried into effect in a most barefaced and open manner, a complete sacrificial system. The Church of England, as represented by those men, was not only as sacerdotal as the Church of Rome, but as any of

the Pagan priests of antiquity. They had, by means of their profession—by means of their exaggeration of the Sacrament—they had succeeded in establishing that which clearly they desired—a new order of mediators. It was no longer, under their system, Christ the mediator between God and man, but under their system the priest was to be the mediator between man and Christ. That state of things had been growing up to so fearful an extent that in the course of a short time a very large proportion of the dignitaries of the Church, the seats of learning, the Universities, and many of their leading schools, must be just as completely Roman Catholic to all intents and purposes as if they were under the superintendence, care, and teaching of Archbishop Manning. That was the reason, and the true reason, why the Church of England was becoming so distasteful to the large mass of the people of this country. It was distasteful even to the greatest extent among the great body of the middle classes. The state of things which that party established was distasteful and odious, not only to the people of large towns, but also those of the provinces.

The Church of England was losing not so much from the numbers who retired from her communion, as from failing to attract the largely increasing population. Something must be done to remedy the evil. The population was rapidly increasing, and so were the numbers of those who, if they did not join the ranks of the Church of England, would probably combine with those who were hostile to the Church or belong to the great mass of those who were distinguished by infidelity and indifference. Especially were these matters of vital importance at the present time, now that a measure had been passed of a great political character by which large bodies of uneducated men would be brought into the exercise of the franchise.

When demagogues and revolutionists acting upon the great mass of the people—and this with no mischievous intention whatever, but in full belief in their ignorance that they were doing that which was right—gave the vote to men who would carry out those opinions, the time would come when by common consent the Church of England would be wiped out, because it would be said she had been long tried and found wanting; she had existed hundreds of years and yet had failed to evangelise the masses.

The only hope that remained was to support efforts such as those that were made by the Church Pastoral Aid Society. The Church Pastoral Aid Society had been the means under God of saving this empire, he believed, from convulsion. Never was there a country which enjoyed such privileges every way. He firmly believed the country would be called to account for not having done the fiftieth part of what it might do. (Hear, hear.) Some persons had asserted that the Church of England failed to evangelise the people because of her ministers being of low intellectual stamp.

He believed that the Church of England had produced, and was producing, compared with other branches of the profession, men of as high intellectual culture as could be found. No doubt the Church of England in some measure had failed in a due appreciation of the style of preaching adapted for the great work. It was owing, however, not to want of intellectual culture, but in some measure to the want of practical experience. It was impossible to go amongst the people and to attentively watch—as he had watched with the utmost solicitude—the great success of preaching in the theatres, without observing that the style peculiarly adapted to that class of the population was one that would never suit either the Ritualistic or Broad Church. If they would preach to the masses of the people they must present nothing but the most pure, simple, evangelical doctrines. They would not listen to anything else, or if they came once and heard, they would not come a second time. Many had become connected with the Church of England or Dissenters, according to the minister to whom they first owed their conversion.

The great thing was to attend to the times in which they lived and to its extreme peculiarities. He would advise them to do all that in them lay, by every effort, by prayer to God, by constant preaching, to maintain and to extend the Church of England. Let them, however recollect that they had a duty paramount even to that.

Looking at the vast and seething multitudes—seething with infidelity, many with misery—seething with sedition, every ready food for designing men to work upon—they might rise some day into a state of revolution and destroy existing institutions—they knew not what a day might bring forth. Let them, then, be prepared for the most evil days that would happen. Their duty was to sow the name of Christ broadcast among the multitude, and endeavour to induce them to attend Divine service. He had stated several times in the House of Commons when there—he had since stated it in the House of Lords—and he had stated it too at meetings of the working classes, and it had never been gainsaid—that of all the working men in London there were not two in a hundred who attended public worship. What a mass of combustibles for revolutionists and Fenians to work upon! He exhorted the meeting to do all they could to maintain all the Church of England, but still more—and it was their paramount duty—to ally themselves with all true and honest Nonconformists who would join them in promoting the love and observance of the Gospel. Let them join in that great effort, greater than which they could not undertake, nor one more conservative in its principles; and let it be their great object that the name of Christ should be known, and that all the word of the Lord might have free course and be glorified. (Applause.)

A NEW BISHOPRIC.—The Society for the Propagation of the Gospel in Foreign Parts are taking measures for the erection of a new bishopric for the north of Europe, the seat of which shall be at Heligoland.

Dr. Hamilton (of Regent-square Scotch Church), though still weak and exhausted, has gained a little strength during the past week. In answer to inquiries made this (Friday) morning, we learn that he

has passed a good night, and is rather better this morning.—*Weekly Review*.

The sittings of the Royal Commission on Ritual are to be resumed on Thursday next. With respect to the Lambeth Conference, it is stated that the committees have met from time to time to consider the various matters submitted to them. Their deliberations are not yet concluded. It has been decided to hold the adjourned meeting of the Conference on December 10.

THE NEW BISHOP OF LICHFIELD.—It has been reported that Dr. Powys, Bishop of Sodor and Man, has been translated to the diocese of Lichfield. He is a Cambridge man, and the third son of the second Baron Lilford, and uncle of the present Baron. Another statement is that the vacant see has been offered to the Bishop of New Zealand, and that Bishop Selwyn has declined the offer.

THE NEXT CHURCH CONGRESS.—We hear with considerable disgust that the next Church Congress is to be held in Dublin. There is not a prominent town in the whole kingdom which has less claim to such a distinction. Church feeling is at a wretchedly low ebb in Dublin, the dominant religion being that quaint form of pious zeal known as Orangeism. One does not care that a Church movement hitherto so successful should be associated with such a discreditable scandal and failure as the Irish Establishment. Can nothing be done to rescind this preposterous arrangement?—*Church Times*.

THE PULPIT IN GERMANY.—The German pulpit could scarcely have less influence than it has. Those who visit the services are rarely affected, save for the moment; and the vast majority of the population never enter a church, save possibly at the principal festivals, three or four times a year. For example, Hamburg, with its 200,000 inhabitants, sends no more than 5,000 to church on Sundays; Stettin, with 60,000, no more than 2,000; Berlin, with 630,000, no more than about 20,000. Personally, too, the clergy have little or no influence in any direction, save as far as their official position gives them power.—*English Independent*.

BIBLE DISTRIBUTION AT THE PARIS EXHIBITION.—We understand that the representatives of the British and Foreign Bible Society and of the Paris Conference and Evangelisation Committee requested the Emperor of the French to receive a deputation to express thanks for the privileges afforded to them during the late Exhibition. General Lawrence and the Rev. S. B. Berge (of the Bible Society), and the Rev. James Davis (of the Evangelisation Committee), who were in Paris for this purpose, received an intimation that, owing to special circumstances, his Majesty could only receive them yesterday (Sunday). He appointed the Palace of St. Cloud for the reception. In deference to the convictions of their constituents, the deputation declined to avail themselves of his Majesty's offer.—*Record*.

THE IRISH CHURCH.—The *Freeman's Journal* contains the seventh report of its special Church commissioners. It refers (says our contemporary in a summary of its contents) to the dioceses of Cork, Cloyne, and Ross, and deals principally with the new attitude which the Catholics have assumed since a portion of their fetters have been struck off. It shows that even in what was the great southern fortress of Protestants—Bandon—the Catholics are now in a majority of three to one. It shows as the result of the analysis of the important dioceses of Cork, Cloyne, and Ross, that every Protestant family in that vast district costs the public nearly 8*l.* a year for their spiritual instruction. It shows that, on an average, about 20*l.* a year is paid for "church requisites" for each of the benefices in these dioceses. It shows that, on an average of the last six years, 4,000*l.* a year has been paid by the public for the supply of fuel, bread, and wine, and other church necessities for the Protestants of the district. It shows that in the largest and most wealthy of the three dioceses, the cost per family, for every family in 47 out of the 80 benefices, amounts to no less sum than 135*l.* 9*s.* 11*d.* per family.

CHURCHMEN AND DISSENTERS.—In a speech at Birmingham recently, Archdeacon Sandford, in speaking of the goodwill which ought to mark the intercourse of the clergy of the Established Church and the ministers of Dissenting bodies, said he was far from meaning that conventional hypocrisy, the holding out of the right hand of fellowship on the platform and turning their backs on each other in the street; but he meant the genial hearty fellowship and esteem that ought to subsist between men professing the same faith and discharging the same duties. He meant the same spirit which enabled Archbishop Leighton to have a friendly regard for a Roman Catholic priest, and a living metropolitan bishop to send a loving message to a distinguished Dissenting minister by a Church clergyman, who had ever since felicitated himself on having formed an acquaintance which had ripened into friendship with one of those men who—whatever differences of opinion there might be between them and the members of the Church of England—were of the salt of the earth, and the cream of Christian society. Conciliation and comprehension were necessities of the position of the Established Church. It was most emphatically the duty of the Church at present to endeavour to include, not to exclude. To remain in alliance with the State, it must eschew everything that could alarm tender consciences, and it must become the Church of the national religion. A great deal was said about yearnings for catholicity, and about the reunion of Christendom—which meant, among other things, reconciliation with the Church of Rome—and if that were possible, he dared say it

would be desirable. But it was impossible, as involving compromises which were contrary to conscience; and Dr. Manning said that reunion was impossible without absolute submission on the part of the Church of England. That could not be, and therefore he wished those yearning for Catholicity to take another direction—to have for their objects the reformed communions of Germany, Scotland, and Scandinavia. He wished to hear the Church clergy speak in terms of respect and affection for their Dissenting brethren, among whom were some of the brightest examples of learning and piety. If he could not see the union in his day, he hoped his sons would.

SALE OF CHURCH LIVINGS.—A very instructive paragraph is going the round of the newspapers. Some important livings in the Church of England and of Ireland are for sale. For instance, there is the rectory of Brompton Bulph, Somerset, which has an excellent modern house, and yields 550*l.* a-year, while the present incumbent is sixty-seven years of age. Again, we have the rectory of Great Asby, near Appleby, with an excellent house, 280*l.* a-year, and an incumbent who has reached the patriarchal age of three score years and ten. Next, we have a rectory in a good part of Ireland, yielding 450*l.* a-year, burthened with a small population, and offered for the ridiculously small sum of 2,000*l.* Here are admirable opportunities for the employment of the capital which is at present looked up. A vicarage, the privilege of dining with the squire, and the right of teaching ignorant peasantry from Sunday to Sunday the way to heaven, are to be had for a sum which would not buy a good racehorse. While the souls of men are thus put up to the highest bidder, people wonder that the Church of England does not exercise her old power; that Dissent increases; and that the ecclesiastics of Rome point the finger of scorn to the ecclesiastics of England, as to men who buy and sell doves in the Temple, who make religion a trade, and who deserve to be driven with the whip of wrath from the sanctuary! One of the first acts of a reformed Parliament will be to take measures for stopping a practice which has ceased to wear even the garb of hypocrisy, and has come to vaunt its cynical impiety.—*Daily Telegraph*.

INTONING PRAYERS AT CHURCH.—One of the chief subjects of contention in the Ritualistic controversy is the lawfulness of "intoning" the prayers in churches. In the early part of the present year, the Archbishop of Canterbury, at the request of the Bishop of Melbourne, submitted a case upon this subject for the opinion of Dr. Archibald Stephens and Sir Robert Phillimore, now Dean of the Arches. Those eminent ecclesiastical lawyers have given separate, and to some extent diverse, opinions. They both cite the fourteenth canon, which prescribes that "the Common Prayer shall be said or sung distinctly and reverently." Sir Robert Phillimore thinks "that the incumbent is bound to say or sing distinctly, so that the people may best hear and best understand," but seems to be in doubt whether the bishop can lawfully forbid either mode of reading the prayers, though "his opinion, no doubt, ought to have the greatest weight with his clergy upon all ecclesiastical matters." Dr. Stephens goes further. He cites an immense array of liturgical authorities, both antecedent and subsequent to the Reformation, and considers that, by the "injunctions" of the first year of Elizabeth, intoning was authorised only in churches "in which there were endowments for the permanent support of a choir." He concludes that the bishop has authority to decide controversies on the subject; for otherwise "the minister might intone one of the versicles, and the congregation might say the response in a speaking voice, or half of them might sing, and the other half read the response. The people have as much right to put their construction on the word 'say' as the minister has to put his." In accordance with this opinion, the Bishop of Melbourne has now directed that intoning shall be discontinued "in the parish churches with respect to which an appeal has been made to me."

RITUALISM IN LAMBETH.—On Sunday a new order of services was inaugurated in All Saints' Church, Lambeth, which has recently been placed under the ministerial charge of the Rev. F. G. Lee, D.C.L., of St. Edmund Hall, Oxford, the editor of the well-known "Directorium Anglicanum." The church is situate in the Lower Marsh, a neighbourhood which has a dense population, and in which nearly all the shops are open for business during the whole of Sunday mornings. It has never been a success, and its services do not appear to have exercised any strong influence among the people for whom it was designed. A few months since the incumbency became vacant, and Dr. Lee was presented to it. The church was at once closed, and active preparations were commenced for giving effect to the highest of High Church ceremonial. The altar was magnificent, the aisles were gay with flowers, and the whole arrangements so well carried out as to make every one feel at ease. Every seat throughout the church is free and entirely unappropriated, according to the principle of the London Free and Open Church Association, of which Dr. Lee is one of the executive council. At eleven o'clock a procession entered the church, consisting of between fifty and sixty surpliced choristers, men and boys, headed by Mr. Batty, with six or eight priests, including the Venerable Archdeacon Denison. The prayers were intoned; the first lesson was read by the Rev. Cyril Wyche, M.A., the curate of the district; the second by the Rev. Canon Jenkins, B.D. At the close of this part of the service Dr.

Lee retired, and returned wearing an embossed white stole, for the celebration of the Holy Communion, the first part of the service of which he read, two large candles having been lighted on the high altar, one on either side of a massive golden cross. The sermon was preached by Archdeacon Denison, who stood on the sacarium, a pulpit having been dispensed with in the alterations which have been made. In the evening there was a remarkable sermon from the Rev. J. Edwards, vicar of Prestbury, formerly a curate of St. Paul's, Wilton-place. He said that the day had passed when services such as they had just taken part in were termed histrionic. It was admitted that they represented doctrines, for which doctrines, the preacher emphatically said, they who held them, if need be, were prepared to die. After insisting on the value of lay co-operation, which he maintained could never be efficient except where the parish priest was alive to his duties and was the directing influence, inspiring and receiving mutual confidence, he claimed as one of the fruits of the Catholic revival the greater interest now felt in episcopal charges. Formerly no one cared what a bishop said. Now, even the penny papers devoted considerable space to episcopal utterances. But in a single bishop's charge they had after all only the opinions of one man, the individual results of his learning, ability, piety, or administrative power. Or possibly the lack of all these might be noticed. But from that parish had recently issued an Encyclical which would be famous throughout the Anglican communion. No single bishop could have put it forth. In it holy men spoke as they were moved by the Holy Ghost, and in it were reinserted the old verities, free from all idiosyncrasies or personal proclivities. For no charge could be more serious than that they, the promoters of the Catholic revival, were introducing novelties in religion. But it was not a true one. They only revived what had fallen into desuetude. The preacher then spoke warmly in favour of the reunion of Christendom, drawing a glowing picture of the happy time when the Catholic Church should speak with one voice, and with an authority none could gainsay.

Religious Intelligence.

ISLINGTON CHAPEL.—A very numerous and interesting meeting was held in Islington Chapel on Wednesday last, on the recognition of the Rev. J. C. Geikie as minister of the church and congregation there. The Rev. H. Allon presided, and a large number of ministers of various denominations were present. Among them were the Revs. Dr. Raleigh, F. Tucker, C. Bailhache, R. P. Clark, W. Guest, Thain Davidson, J. Hobson, W. Roberts, L. Bevan, W. Bevan, J. Bowhay, W. Campbell, and C. Brake. The Rev. Dr. Edmond was unfortunately detained until after the meeting had concluded. Dr. Raleigh having read several appropriate portions of Scripture, and sought the Divine blessing, the Rev. C. Brake gave out a hymn. The Rev. H. Allon, in the name of his brethren and of the neighbouring churches, cordially and heartily welcomed the Rev. J. C. Geikie as a neighbouring minister, giving him a friendly greeting. The Rev. J. C. Geikie then gave a brief address, thanking his brethren for their presence, and assuring them that he reciprocated their kindly feelings. If at any time any person should come to Islington Chapel with any ideas of bigotry, he hoped to rub them off before long, and bring the pure metal of Christianity to the surface. The Rev. W. Guest congratulated the church and congregation on their choice of a minister. He knew him as a man transparently candid, sincere, of loving sympathy, fitted by culture for the times in which he lived. The Rev. L. Bevan, of the Weigh-house Chapel, read an interesting paper on "The Inner Life of the Church." The Rev. W. Roberts spoke a few hearty words of sympathy and encouragement, stating that there was a great deal of work to be done, and he believed Mr. Geikie was strong enough to do it. The Rev. C. Bailhache said that to the Rev. J. C. Geikie, as a neighbour and a minister of another denomination, he offered cordial, hearty sympathy, with earnest wishes for his prosperity. The Rev. Thain Davidson expressed a hearty sympathy and kindly interest in the minister and people, desiring that they should be as the colonists of Tyre, spoken of by the Latin poet—youth, manhood, and old age all being engaged in raising the buildings of the city. After a vote of thanks to the chairman and ministers—proposed by C. Teede, Esq., and seconded by D. A. Messent, Esq.—the Rev. Jesse Hobson concluded with prayer.

HASLINGDEN.—The Congregational church, Darden-gate, Haslingden, which has been closed for extensive alterations and repairs, was reopened for Divine service on the evening of Thursday, the 14th. The devotional exercises were conducted by the Rev. A. F. Barfield, the newly elected pastor of the church, after which the Rev. G. W. Clapham, of Preston, delivered an impressive discourse founded upon Jer. xlviii. 11—12. The services were continued on Sunday, the 17th, when the Rev. Brewin Grant, B.A., of Sheffield, preached morning and evening. On the 24th the Rev. A. Howson, of Runcorn, formerly of Haslingden, will officiate.

CONGREGATIONAL CHURCH, CHARD.—The memorial stone of this building was laid on Thursday, October 31st, by Charles Jupe, Esq. The want of a school-room, for which the present place of worship will in future be used, is the occasion for this erection. It is designed by the architect, Mr. W. J. Stent, in early English, and will form a pleasing contrast to the town hall, a classic structure, which stands nearly opposite.

The mayor, G. T. Canning, Esq., assisted in the ceremonies, by depositing a bottle beneath the stone containing a brief history of the church and congregation, having first read the same to the assembly. The Rev. H. M. Gunn, whose father's ministry was long continued and highly valued in this place, delivered a very able address from the stone, on the distinctive principles of Free Churches; after which the Rev. W. H. Griffith, M.A., Principal of the Independent College, Taunton, and formerly pastor of this church, offered an appropriate and earnest prayer. In the evening a public meeting was held, presided over by G. W. Sully, Esq., of Bridgwater. Several ministers of the county and other gentlemen took part in the proceedings, expressing their sympathy, and speaking words of counsel and encouragement. A suitable service of song was blended with these enjoyments, making them increasingly pleasant and profitable.

SCARBOROUGH.—On Thursday evening a crowded meeting was held in the Bar Church Schoolroom, Scarborough, to give a public reception and welcome home to the pastor, the Rev. R. Balgarnie. Members of all denominations, both Church of England and Nonconformist, assembled to do him honour. The proceedings commenced with a tea-meeting, after which the company adjourned to the church, where it was announced Mr. Balgarnie would give an account of his recent visit to America. The interval between the tea and the commencement of the proceedings in the church was occupied by the choir with a variety of sacred music. Mr. Balgarnie afterwards entered into the details of his voyage out, reading from an evidently well-kept diary the notes of each day's history. The reading comprised only the voyage out, and the first week spent in America, so that the whole narrative, being somewhat voluminous, will extend over several evenings. During two hours, the large audience listened with close attention to the rev. gentleman's narrative of his first week's wanderings in America, which included his sojourn in Halifax, Boston, and at the Falls of Niagara, with graphic notices of the usages and manners of American society. During the evening various objects of interest were handed round for the inspection of the company, which the rev. gentleman had brought home with him, such as flowers from the grave of President Lincoln, relics gathered on the battle-field of Gettysburg, portraits of Mr. Balgarnie and Mr. Hall contemplating the Falls of Niagara, various photographic views of remarkable places and buildings. At the close, congratulatory addresses of welcome were delivered by the Rev. Messrs. Salt, Coleman, and Adams, of Scarborough.

(Continued in the Supplement.)

Correspondence.

CONGREGATIONALISM AND SACERDOTALISM.

To the Editor of the Nonconformist.

SIR,—I have read with much interest the effective letter of "Laicus," and the inadequate reply of "One," &c. The questions raised by "Laicus" are really not to be disposed of by ingenious criticism in a forensic style.

Unquestionably the tendency to exalt the minister in spiritual matters, and to repress those amongst the people who have spiritual gifts, is a very manifest one amongst many of our congregations; and inasmuch as it involves a subtle flattery of the minister, pleasant to the "natural man," I highly honour those of that class (not a few) who instead of taking the sweet bribe, prove incorruptible, and display the spirit of him who said, "Would that all the Lord's people were prophets!" My experience is that the congregations are in most cases far more to blame than the minister; and if we wish to trace and root out the evil, we must direct our eyes to the pew, rather than to the pulpit. My own pastor has again and again requested me to occupy his pulpit on the Thursday evening (and I know that he was prepared to proceed to the Sunday); but I have known enough of the feelings of the congregation to make me sure that acquiescence, though agreeable to some, would be viewed with disfavour by others, and in the belief that the total result would not be "edification," I declined, and it is not to be expected that those who believe themselves able to exhort their brethren in spiritual things should spontaneously step forth into prominence. If they are truly fit for this high office they will be modest. They must be sought out, discovered, and with kindly insistence on the part of the church, be compelled to exercise their gifts and graces.

The sad deficiency in our practice is the absence of meetings for mutual conference and speech, in which those whose voices are now only heard in prayers directed to the Heavenly Father, might address words of cheer, encouragement, or warning to their brethren. In such meetings some would eventually show such distinguishing ability as might prepare the way for their occasional occupancy of the pulpit. Unquestionably there are difficulties in the way, and these must be looked full in the face. I know a church where four or five of the members were in a solemn service set apart to the office of "evangelists," and they went abroad into the houses and villages round about "preaching the word." But did not they preach it at home? Rarely. The fact was that one of them, an excellent man as to private Christian character, was a notably illiterate man. He was useful and acceptable in a certain class of cottage-meetings, and

"did the work of an evangelist"; but his expressions of Scripture were often funny, and his grammar in *nubibus*. He made the educated young people laugh. The existence of that worthy man, and his unfortunate willingness to enter the pulpit if asked (being naturally unconscious of his own literary shortcomings), was a barrier in the way of all his fellow-evangelists when it was proposed to them to use their gifts for the benefit of the church that nourished them. "If we preach to you," they said, "Brother—will be offended, unless he also is asked, and ill-feeling will be excited."

Petty jealousy of brethren who have gifts, whether of speech or administration, which bring them into inevitable prominence, is a mighty agent in the repression of those gifts, and in the "quenching of the Spirit" by whom we believe those gifts are bestowed. Unkind things are said of them behind their backs; they are nibbled and carped at in private; and in public have frequently to go through the ordeal of being "taken down a notch"—a medicinal process which is supposed to be periodically wholesome, like the old *régime* of brimstone and treacle (a compound curiously suggestive of spiritual significance in its ingredients). And that unhappy "Diotrephes" is continually held up to odium. Is there no antipodal character? If Diotrephes was one bad extreme, are not the *zoophytes* of the church almost equally to be condemned? Let churches clearly understand that there is no difficulty in suppressing those of their members who may have spiritual gifts. No man will long endure being silly carped at and "taken down."

If the churches wish a counterpoise to the priestly isolation of the "one man," they must cordially recognise and generously deal with those of their number whom God appears to have endowed with the faculty of teaching, exhorting, or administering. With regard to the Lord's Supper I have only space to say that I have been thoroughly dismayed with the really Popish notions many of our people entertain about it. The objection to allowing students or respected members of the church to preside in the pastor's absence, has been made in my hearing, by people of whose superstition I felt so ashamed (having regard to their education and position) that I have kept silence through simple inability to tone down my feelings to the point of not giving offence.

Do not close this controversy just yet. It is a subject that mournfully wants ventilation.

VOX POPULI.

To the Editor of the Nonconformist.

DEAR SIR,—I regret that "One who [says he] is not equal to the responsible sphere in which he is placed," and who has been good enough to reply to my letter, has deemed it necessary to adopt a signature at once so modest and so long. Perhaps he thought that his criticism would not provoke a rejoinder—otherwise, he would hardly have so cruelly embarrassed any one following in his track. But, indeed, I should not seek further to occupy your space, but for the purposes of making my meaning clearer, and stimulating discussion on a very grave subject—a subject, as I before said, entirely tabooed in Congregational assemblies, though, as "Nemo" remarks, it may engage the attention "of nine out of every ten educated and intelligent lay members of both Independent and Baptist churches."

Your correspondent with the very long signature—whom for the sake of convenience I will call "One"—attacks my weakest positions; ignores my strongest; and seems to miss, to a large extent, the drift of my argument. Having no taste for dialectics, and no skill in tripping up an antagonist, I pass over what is merely personal. I leave your readers to judge whether or not "One" has convicted me of inconsistent statements, or of founding conclusions on mistaken data.

I did not object, as he seems to imply, to the pastoral office *per se*, nor to our ministers having distinct functions; but I did endeavour to point out certain things which, by investing them with quasi-sacerdotal authority, tended to impair their real usefulness, and cast upon them needless and onerous responsibilities. No plea as to the sacred nature of their office should exempt ministers of the Gospel from fair criticism. I believe it is—or ought to be—a very wholesome regimen in their case. "By their fruits, ye shall know them," is a maxim as applicable to them as to their fellow-men.

"One" cannot help conceding that some of the pastors of our churches are mistaken in supposing that they have "a Divine call." That admission, is, I contend, fatal to the theory of the ordination service, as commonly observed. That custom, which I readily allow has been handed down to us by tradition and was not therefore originated in the present age, assumes what has to be proved. It is intelligible and rational if we accept the Apostolical succession dogma, and hold that Congregational ministers are *per se* a sacred and exclusive order; but not otherwise. Is not a person chosen to preside over a church a full pastor according to our principles? If so, why are professional brethren subsequently called upon to "ordain" him to the work of the ministry? Is not this as much an induction into a sacred clerical order by clergymen as in the case of the Romish priest or the Episcopal parson? Thus, at the very outset of his career, is an "artificial barrier" erected between the pastor and his flock. To my thinking it is a false start. Your correspondent, because it

is a general custom, does not think it "worth while" wasting words on the subject." But that is no argument; unless the monstrous apothegm, "whatever is, is right," is to be embraced as a Divine truth. "One" puts up with "ordination" because it exists; I object to it, not merely as something superfluous, but as from the beginning placing the relation between pastor and people on a wrong footing, and as tending to make the minister rely upon extraneous claims apart from his own worthiness. "Recognition" services, as the term implies, are simply a fraternal and moral sanction of a relationship already formed, and therefore differ in essence from ordination services. The one does, the other does not, recognise the sacerdotal idea.

Next in respect to the pulpit. If your space permitted it would be easy to show that "One's" attempted analogy between a Congregational minister and a shoemaker is irrelevant—a pastor and his flock having totally different relations to each other and relatively to their common Master from that which subsists between Crispinus and his customers. Your correspondent should have remembered that I said nothing whatever by way of suggesting that the minister had not his distinct sphere. Why else is he chosen by his church? Nor did I imply that there are many laymen who are qualified for pulpit ministrations; nor that, if they were, they should be in anywise invited to supersede their chosen minister. In a Congregational church, as elsewhere, you must have order and a division of labour. When I wrote my letter, I had in recollection the complaint made at one of the recent Congregational Union meetings by (I think) that excellent Christian gentleman, Mr. Jupe, of Merse, that he had known cases in which Sunday services were given up, in the unavoidable absence of ministers, not because there were not competent laymen to conduct them, but because this "professional sentiment" stood in the way of their being asked. This is the "artificial barrier" which I condemned, as opposed to the theory of Congregationalism, as well as Scripture teachings. How many of our churches are there which would, in case of exigency, think of asking such laymen as Mr. Morley or Mr. Jupe, supposing them to be at hand, to occupy a vacant pulpit and address a few words of exhortation to, or lead the devotions of, the congregation? Very few, I fear—not that they would not wish it, but because they would be restrained by this silly bugbear.

The next illustration I gave of the ignoring of Congregational principles and New Testament teachings, your correspondent altogether, and very discreetly, passes over. I refer to the Communion service. At the Lord's table, as a rule almost universally observed, the minister alone opens his lips. Why it should be so, apart from the latent belief that he discharges a priest's functions, I know not. But our Free Church pastors nominally repudiate the sacerdotal idea. Of course it is the proper office of the minister to preside on these occasions. But suppose he happens to be away? Would true religion or Congregational principles suffer aught by a competent layman or an unconsecrated student filling, though inadequately, his place? Such is the legitimate conclusion to be drawn from the traditions on the subject that obtain amongst us, laity as well as clergy. Has "One" never heard of cases where laymen, possibly of great eminence as Christian men, have been thought competent to preach, but not to preside at the Lord's Supper—have entranced a congregation by their glowing presentation of spiritual truth, and have been then superseded at the Lord's table by some regularly-ordained obscurity? I have; and I can only attribute this superstition to the prevalence of the professional sentiment, whether exhibited by ministers or deacons. Then, in respect to the mode of conducting this touching service. I am anxious here not to be misunderstood. In very many cases it is more edifying, in some necessary, that the presiding minister alone should speak. But this is not the point. Why are laymen, whose services are so acceptable at prayer-meetings, never invited to assist in leading the devotions of the brethren at the Lord's table, though ordained strangers are? Are they not sacred enough? Look at the facts of the case. There has been, in the majority of cases, a two hours' Sunday service, during which the minister, with the exception of the interval of singing, has been speaking the whole time. Then comes the Communion service of another half-hour or three-quarters. The jaded pastor has no relief, and during the greater part of that time he must, according to custom, be still speaking. He gives us, not because it is needful, but because it is a habit, a supplementary sermon. Having already prayed three times, he prays (say) three times more. Of course he is exhausted—a Demosthenes and Boanerges combined could not do this kind of thing with impunity. Bronchitis, as we all know, is peculiarly a clerical complaint. Possibly, if he wished, for his own sake, to call upon a "brother," he might be deterred by the prejudices of those about him—more often, I imagine, by his own. Is there no chance that his people may weary as well as himself of this "much speaking"? May they not think enviously of the Quakers' meeting, and peradventure long for that "secret silence of the mind" in which they, on so solemn an occasion, might find God without man's too-frequent intervention?

After all, these are but illustrations of the professional sentiment that obtains amongst us—consecrated, it may be, by tradition, but out of harmony with the

Congregational theory. I presume "One" must be a minister, or he would hardly construe my letter as an "attack on the office of the ministry." It was no such thing. On the contrary, it was an attempt to show in what respect, according to my view, the ministry might be made more useful and authoritative by being founded on a more rational and Scriptural basis than this worn out and frigid sacerdotal idea. I did not imply that our pastors were alone to blame for the prevalence of customs and sentiments at variance with, and therefore injurious to, religion and Congregationalism. It is the laity as well as the clergy that support this kind of priestism, and sometimes, I dare say, resist the better impulses and enlightened plans of their pastors. But still our ministers are our spiritual guides. It is their place to lead and instruct us; and if we go wrong, to teach us "a more excellent way." They are for the most part our superiors in intellect and influence. Confessedly they form the public opinion which governs their flocks, and the denomination to which they belong. The pulpit is theirs, the Lord's table is theirs, the platform is theirs, the tea-meeting is theirs, the domestic circle is theirs, Union assemblies are theirs, the magazines are theirs, to say what they please without let or hindrance. The laity dare not (in public) question their statements or dispute their conclusions. We must accept what they tell us, be thankful, and digest as much as we can. If dyspepsia ensues, we retire into our corner and suffer in peace. We are but as "dumb dogs," and if we bark at all, it is only through such independent organs as the *Nonconformist*; and then, forsooth, we come under suspicion, and—be the aim of our criticism ever so reasonable and apparent, even to the building up of the churches—we are, maybe, charged with subversive intentions! Still we can appeal to our spiritual guides, if not at Union meetings—where we might chance to be put down—at least through the press. This I will venture to say—that if our ministers wished to make our public services more varied and social—if they preferred more of worship and less of preaching—if they desired to make the Lord's Supper a more genuine communion among brethren—if they thought the prayer-meeting more important than the supplementary week-night sermon—if they aimed, as one of the very highest functions of their office, to train the members of their flock for service to God, not waiting for them to come forward, but seeking them out, using the church-meeting as a means to that end, and putting lay members into positions of responsibility, and not permitting such work to be delegated to pastor or deacon:—I say, if our ministers *willed* all or any of these things, they could certainly, in course of time, carry them out, and they would lose nothing in spiritual influence by such innovations.

Your correspondent says, "The universal complaint of ministers is that they cannot induce the members of our churches to do this work," viz., Christian service, outside of them. Not universal, I think, though general enough. But does it not occur to him that there must be some lack of power in the pulpit when such is the case? And is there no hindrance in the prevalence of that professional sentiment which necessarily encourages laymen to throw their responsibilities on their pastors, and makes the conservation of the ministerial interests far too much the be-all and the end-all of our Congregational system as at present carried out? Can it be said that our churches are sound *inside*, when it is notorious that an ever-increasing number of pious, zealous, and intelligent laymen all over the country elect to remain *outside*, and carry their piety, zeal, and energy into other and more independent fields of action.

"One" seems greatly hurt that I should hint that a large number of our pastors "do not fulfil reasonable expectations, and are not equal to the spheres which they occupy," though the qualities of usefulness are becoming every year more developed among their flocks. I am only saying publicly what is everywhere whispered. My statement was based not merely on my own information, but on the observation of many ministers of high position and wide experience. My critic, however, suggests that, if this be so, the fault is rather with the laity than the clergy. I would say—not so. If our ministers were, all of them, what they should be, they ought to be able to make these qualities available for God's service. That is the true Congregational system. But, though we much bemoan it, we have hardly as yet got it in actual working. Let the pyramid be put upon its base and not on its apex. But sacerdotalism, in however diluted a form, will not help but hinder the work. If church-members are taught that ministers alone, and by some not very intelligible "ordination" by men, are made ambassadors of Christ, and marked off as a sacred order; that none but the clergy are authorised, on any consideration and under any circumstances, to offer even a prayer at the Lord's table; and if they find that practically there is small scope for any gifts they may possess within the church, and little attempt to train them *there* for work outside, are they likely to feel the full force of their personal obligations? But if our ministers would have the moral courage—they don't want the needed intelligence—to break down these "artificial barriers," and discard all factitious claims and professional exclusiveness, depend upon it they would find the task of persuading the laity to co-operate with them much easier than they now do, and their preaching would be more vivifying and fruitful in substantial results. Those are not among

their worst friends who venture to tell them these things.

Yours, &c.,
LAICUS.

November 16, 1867.

To the Editor of the *Nonconformist*.

SIR,—Your correspondent "S." opened up an important subject in his letter on ministerial incomes; but your correspondent "B. R." has certainly gone nearer to the root of the matter of our present Congregational infirmity. And his letter acquires a double importance as viewed in connection with the letters of "Layman" and "Laicus."

I was at Manchester when Mr. Morley made the statement to which "B. R." refers, and when he also said, what we have all heard him say before, that what was wanted was a way out of the ministry.

And as I looked over the assembly there convened, I could not help asking myself this question: Is the Christian ministry, then, a trade or a vocation? is it, i.e., an occupation or pursuit, in which ordinary business considerations are to guide us, or is it a mission in which considerations, that are *primary* in business undertakings, are, to say the least, *subordinate* and *secondary*? In one word, is it such a thing as that a man who could "double the income the ministry brings him by going into business should be advised to do so"? And then, supposing this to be a true conception of the ministerial office (for I will fall back on that cant term here for the sake of a neutral expression) what are we to think of the honesty or sanity of these assembled hundreds of ministers and laymen? For it is undoubtedly the case that ninety-nine out of every hundred ministers—if there be indeed a *single* exception to the rule—do profess that in "entering the ministry" (as it is called) they are obeying a special Divine call to a specially Divine work; and College councils accept and expect that profession, and churches act upon it; so that not only does the minister profess a special Divine call to the work of the ministry in *general*, but both church and minister together profess a special Divine call in each case of the settlement of a minister over a church; and the laymen at Manchester, as the representatives of their respective churches, are the very men who have, again and again, been the organs of such professions. The question of the ministry then reduces itself to this simple alternative. There either is, or is not, such a thing as a special Divine call to it as a specially Divine work. If there is, to talk of a way out of it for the sake of doubling one's income, is a very questionable mode of speech. If there is not, we are nearly all of us, ministers and laymen alike, either grossly insincere or grossly ignorant. An ugly dilemma in which to be placed, but one which might be stated in much broader terms than I have employed, if broad terms were not likely to be misunderstood! But now we are told that the notion of a special Divine call to the work of the ministry is a figment of the ministerial imagination; and that "the Scriptural idea is that a minister is no more called to his particular work than is any Christian man to walk worthy of the vocation to which he is called."

I am glad that "Laicus" appeals to Scripture in this matter, because I am afraid that the authority of Scripture is not always recognised in these discussions as fully as could be desired. But has "Laicus" got the true Scriptural idea? Take (e.g.) Paul's words to the Ephesians (iv. 8—11), "When He ascended up on high He . . . gave gifts unto men . . . some apostles, and some prophets, and some evangelists, and some pastors and teachers." Now we all know and confess that all good things and all endowments came to us through the mediation and intercession of Christ, and that His ascending up on high was with a view to His carrying on His mediatorial and intercessory work. But why, it may be asked, if all gifts and vocations are *equally* Divine, does Paul here specify these particular gifts and specially associate them with the ascension of Christ? The certainty here appears to give to the vocation of the pastor and teacher (e.g.) a speciality which "Laicus" is forward to deny. Nor can we fairly escape from the conclusion concerning *pastors and teachers* by raising remoter questions about the other offices referred to. No doubt the passage has its difficulties (though not such as are inexplicable perhaps) but this much that is obnoxious may be extracted from it—viz., that a specially divine appointment of the office of pastor and teacher (now surviving in the church) is asserted, and that the assertion has manifest relation to a time extending far beyond the apostolic period.

I maintain, then, that "Laicus" has not Scriptural authority for his statement, whatever other grounds he may here be able to allege in its support. The Apostle Paul clearly recognises "spiritual gifts" as a special kind of gift specially bestowed by Christ upon His Church.

But now, opposing "Laicus" in this particular, I will not deny that there is amongst ministers too much of a sacerdotal feeling. It would be indeed amusing, if it were not so lamentable, to see the way in which some men magnify their office; the merest youths assuming airs of authority among the seniors which are wonderful to behold.

But for much of this I am bound to say the laity of our churches are chiefly to blame. The majority of our people do really like a little priestcraft. If a minister can only acquire a somewhat unnaturally restrained

manner, if he has especially a decidedly authoritative bearing in the church, many people think him all the better man (morally and spiritually), and all the greater man (mentally), perhaps, for such an air. Aye, and I find too, in my goings about in Christian society, that those very men who are the loudest in their denunciations of sacerdotalism, and who do really disbelieve in it as an abstract idea, are not insensible to its pleasant, soothing influence, when brought into contact with a living embodiment of a moderately mild form of it, but acquire a certain difference of tone and manner which is most edifying. And so it comes to pass (as is notorious enough amongst us ministers) that these who assume the most authoritative, and, shall I say, priestly attitude, often get on most smoothly with their people; and thus also, alas! it often comes to pass that men to whose spirit every kind of assumption is repugnant, have to learn to modify the doctrine of *primus inter pares*, in their practical application of it at least, because of the inability of people to appreciate that style and tone of conduct.

And the blame lies also very much at the same door in relation to the exercise of gifts in the church by the laity, so-called. The fact is, that the members of our churches themselves don't like that sort of thing, and ministers simply cannot—I need not say dare not—carry out their own desires and convictions on the subject. There is no minister, I suppose, amongst us who does not know and feel that all the religious knowledge and experience of the church ought to be available for the education and comfort of the church. But let any minister try the experiment, to begin with, of asking members of the church to share with them the devotions at the Lord's Table—or to exhort fellow members at gatherings of the church; and he will soon learn, to his cost, that while some may approve and rejoice in what he does, others will most urgently and earnestly oppose it—using sometimes expressions in relation to the innovation, which imply more than personal distaste for what they have not been accustomed to. And our churches cannot stand that sort of thing, and so we take the beaten track because it is the safest, if the lowest.

There is no mistake about it. Our people do not take kindly to any modification of the ministerial system. We can't get laymen to do the work which by prescription belongs to the office of the minister; or if we do succeed in enlisting here and there a layman in that way, I am afraid he does not get his due from his co-laymen. We ministers are sometimes hardly dealt with by our hearers; but as a rule, I am bound to say laymen have a worse chance than ministers in this respect.

It is not the ministers who exclude laymen from the opportunity of exercising their gifts, but laymen who first of all exclude themselves, and then the laity who exclude the laymen. A minister, as I read the New Testament, does and ought to receive a special call to the work of the ministry as a pastor and teacher. I should consider myself an *impostor* if I exercised the pastoral office without a conviction that I had been specially called thereto of God. What may or may not be success in the ministry, I prefer that David Thomas's sermon at Manchester should tell us. Whether a man divinely called to the ministry should be advised to leave it for the sake of pecuniary advantage, your correspondent "B. R." has settled to my satisfaction.

But this I freely grant—nay, more, on it I strongly insist—that the kind of status and authority which a Divine call to the ministry confers is oftentimes misconceived and not unfrequently exaggerated. And that nothing could be desired more earnestly than, not in subversion of, but in addition to, the pastoral office, the free exercise in the church of all the gifts that belong to the church.

Perhaps, indeed, our conceptions of church life and church worship have departed somewhat widely from New Testament types, and in the upheavings that are now going on we shall be brought back to the original simplicity. But let us not now, because we need reconstruction, begin by throwing away the materials out of which that reconstruction will have to be, in great part, effected—the divinely appointed gift of the pastor and teacher and the divinely sanctioned office (if "Rusticus" will pardon me!) of the deaconship.

I am Sir, your obedient servant,

P.

CHURCH ENDOWMENTS.

To the Editor of the *Nonconformist*.

DEAR SIR,—In the next Parliament, one of the very first questions must be that of the present Church Establishment. It will, I think, be admitted that by far the most difficult part of the question is that of *Church property*. I offer you a few suggestions on *Church property*, in the hope that some of your more able correspondents, or you yourself, may follow up the subject.

Church property is *corporate* property, and is on quite another footing to *private* property; and I altogether deny that Lambeth Palace and Gardens belong to the Church in the same sense as Woburn Abbey and Covent-garden belong to the Duke of Bedford. With all humility, I differ with Lord Derby on this point.

Church endowments may be public or private endowments, permanent or doctrinal endowments. I shall not occupy your space in any attempt to prove that the nation may deal in any way they please with *public* endowments. I will only consider *private*

endowments, or those which are partly private and partly public.

The foundation of all laws ought to be the *general good*. Suppose there are ten individuals, or collections of individuals, who, in past times, have endowed ten different sets of doctrinal opinions with a million each. They *may* all be erroneous, but it is absolutely certain that *nine* of them *must* be. These endowments could not continue to exist without the sanction of law, and therefore we are maintaining laws which allow nine millions of money to be expended in teaching falsehood, and in opposing truth. I humbly submit to you that such a system ought never to be tolerated, and that such, or similar endowments, ought not to be respected.

Next, as to *permanent* endowments. If I feel called upon to devote 1,000*l.* to the salvation of souls, in teaching the Gospel, I can do either of two things: I can give 100*l.* a-year for my life, or invest 1,000*l.* at 30*l.* a-year *for ever*. It seems to me that if I lay out my 1,000*l.* in a *permanent* endowment, I am doing to the amount of 70*l.* a-year *less* than my duty, to enable me to do 30*l.* a-year of *other people's duty*, after my death, "*for ever*." I am leaving *us* to parish which I ought to try to save, to save the souls of future generations, which *other people* ought to save. I am teaching posterity, so far as this 30*l.* a-year "*for ever*" goes, self-indulgence, and misappropriation of the wealth which God may bestow upon them. How say you, Mr. Editor?

Yours,

CHRISTOPHER NEVILE.

Athenæum, Nov. 12.

NONCONFORMIST MAYORS GOING TO CHURCH.

To the Editor of the *Nonconformist*.

SIR,—Will you allow me, through your columns, to say with what regret I read in the *Newcastle Chronicle* of yesterday, the following paragraph:—

"Yesterday (Sunday) the newly elected mayor, Mr. Henry Angus, together with the ex-mayor, the ex-sheriff, the town clerk, and other members of council whose names are appended, attended Divine service at St. Nicholas Church." "The members of the corporation met at the council chamber at the Town Hall, and preceded by the sword and mace-bearers and a force of police, went to St. Nicholas." "On their arrival they were received by the vicar (the Rev. C. Moody) and the churchwardens at the door."

A leading Nonconformist, and presiding as Mr. Angus did, only a few days ago, at an influential meeting held in connection with the Liberation Society, whose object and aim are nothing short of entire separation of the Church from the State, I could hardly help thinking that he had placed himself in a false position by this official visit to St. Nicholas Church.

Was there no compromise of principle in this official act I would venture to ask? Is it not still *fostering* the idea of the Church of England's claim of rights to occupation of offices, civil as well as ecclesiastical, and pandering to the vanity of our Establishment that will brook no rival, and suffer no one to share the honours which she claims as her own.

Some years ago a Mr. Dunn, a Roman Catholic, was elected mayor of Newcastle. On the Sabbath-day after his installation to office, instead of attending the Established Church with the Council, as Mr. Angus has done, he was found worshipping in his own chapel. What a pity, I cannot but think, that Mr. Angus had not followed his consistent example. So long as our mayors, aldermen, and councillors belonged to the Established Church, this official pageant of Corporation Sunday might be well enough, but now that our highest civic officers are frequently filled by Nonconformists, it is high time that every custom which brings a man into conflict with his religious opinions should be done away with. In this respect it would only accompany a number of useless observances in connection with the same office, and which long ago have gone the same road.

I have no doubt that it was Mr. Angus's good nature that led him to act a part so unlike himself last Sabbath-day; but I cannot help thinking that he missed a memorable opportunity of making a dignified protest against a ceremonial as useless as it must be disagreeable to a Nonconformist, and whose only recommendation is that panders to the pride of a Church whose establishment he seeks to overthrow.

The Scottish Nonconformists, in many cases, are far ahead of us, I am glad to say, in this matter. Time after time, when Dissenters have been elected in the chief towns and cities in Scotland as chief magistrates, they have distinctly refused to go in procession to the Established Church, there to worship, giving as their reason that it seemed to *carry* the magistrates' province into another with which they had nothing to do, while it was a patronage of one sect, to the disparagement of others equally *deserving* of it.

If you, Mr. Editor, think my letter unworthy of a place in your paper, I shall be glad to see some expression of your views on this subject.

I am, my dear Sir,

A CONSTANT READER.

November 12, 1867.

*** We dare say Mr. Angus had his own reasons for taking the course complained of. Meanwhile we copy from the *Western Times* the following relative to a Non-

conformist mayor who took the opposite course, and does not appear to have suffered aught in consequence:—

The Corporation of Exeter have elected a Dissenter for mayor. The gentleman chosen for this high honour is Mr. John Tr-hane, the leader of the Reformed Methodists, and a highly respectable citizen. Since the repeal of the Tests and Corporation Acts, mayors, both Worshipful and Right Worshipful, are permitted to follow any religion or none as may seem most agreeable to themselves. But whatever religion the mayor may follow, it has been perpetually held that the mace, as chief of the insignia of civic authority, must go to church if it went anywhere on a devotional errand. Some people thought that the Mayor of Exeter would, rather than be separated from his mace, have gone to the Cathedral last Sunday, and many hung about the Cathedral yard on Sunday morning to see how the mayor would look as he paced a path altogether new to him. His worship, however, did not attend the Cathedral as mayor, nor did he go to his own place of worship, Northernhay Chapel, in civic state. As a stern and unbending Nonconformist, whose doctrine is that the "civil magistrate has nothing to do with religion," the mayor was left at the Guildhall, and the man went to his accustomed place of worship without pomp of the scarlet robe, the grandeur of the cocked hat, and the potential dignity of the church going mace. We have had two Dissenting mayors in Exeter before the present worthy gentleman was elected, but they yielded to the *genius loci* and went to church in state. They were both Liberals, and twenty years and more have rolled away since we had a Liberal Mayor. Dr. Macgowan, a Liberal Mayor, was the only one that stood up for the principle consecrated in the repeal of the Test and Corporation Acts, and embodied in the Municipal Reform Act. He was an Evangelical Churchman, and a man of deep religious convictions. He wrote the Dean of that day, that being elected Mayor, he hoped that if he were not seen at the Cathedral with the usual civic party, the Chapter would not take it as a sign of disrespect. He said he held religion to be above pageant. He should attend at his usual place of worship in his accustomed manner. He went to Bedford Chapel as was his wont, and the reply of the Chapter was to the effect that if he did not come to the Cathedral with the mace, he might go to—a very different place. That honest gentleman was persecuted with a *quo warranto*, on account of a flaw in the form of his election, and otherwise annoyed, because he refused to go the Cathedral as Mayor. He quitted the city, and died in the Protestant mission of Jerusalem, of which he became physician.

VOTE BY BALLOT.

To the Editor of the *Nonconformist*.

SIR,—It has been suggested by an old friend of vote by ballot that it would be of great public advantage if the newly-enfranchised electors could be supplied with a plain description of the mode of secret voting which has now been for several years in use in the Australian colonies, and which has won the entire approval of the whole population.

The committee of this society has had a pictorial representation of this system of voting, with a full explanation of it, printed in a popular form, a copy of which I have the pleasure to enclose.

Should any of your readers desire to obtain a copy of this paper, or to assist in its distribution, the committee will be glad to hear from them to that effect.

I am, Sir, yours obediently,

H. BONTOMS, Hon. Sec.

Ballot Society's Offices, 61, Cheapside, London.

Foreign and Colonial.

FRANCE.

The French Legislature was opened on Monday with a speech from the Emperor Napoleon. His Majesty says that the necessity of resuming the interrupted discussion of important laws has obliged him to call the Legislature together earlier than usual; and, he adds, "recent events have further caused me to experience the wish of availing myself of your sagacity and your assistance." The speech begins with a complaining reference to the "vague inquietudes" which have arisen to affect the public mind in Europe, and to resist the movements of industry and commercial transactions.

"Notwithstanding," says the Emperor, "the declarations of my Government, which has never varied in its pacific attitude, the belief has been spread that any modification in the internal system of Germany must become a cause of conflict. This state of uncertainty could not endure longer. It is necessary to accept frankly the changes that have taken place upon the other side of the Rhine—to proclaim that so long as our interests and our dignity shall not be threatened we will not interfere in the transformations effected by the wish of the populations. The inquiet that has been diffused is difficult of explanation at a period in which France has offered to the world the most imposing spectacle of conciliation and of peace. The Universal Exhibition, where nearly all the sovereigns of Europe have attended, and where the representatives of the labouring classes of all countries have met, has drawn closer the ties of fraternity between the nations. It has disappeared, but its traces will leave a deep impression upon our age, for if, after having majestically risen, the Exhibition has only shone with momentary brilliance, it has destroyed for ever a past of prejudices and of errors. The shackles of labour and of intelligence, the barriers between the different peoples, as well as the different classes, international hatreds—these are what the Exhibition has cast behind it."

But though all is thus peaceful, France is not dispensed from the necessity of improving her military institutions.

It is the imperious duty of every Government to follow progress, independently of circumstances, in all the elements which constitute the strength of a country, and it is for us a necessity to bring to perfection our

military organisation, as well as our weapons and our navy. The project of law prevented the Legislative Body dividing equally between all citizens the charges of recruitment. That system has appeared too absolute, and arrangements have been come to for mitigating its application. Since then I have thought it advisable to submit this important question to further consideration. In fact, this difficult problem cannot be too carefully investigated, as it touches upon such great and often contradictory interests. My Government will propose new arrangements to you which are only simple modifications of the law of 1832, but which achieve the object I have always had in view, the reduction of the effective strength of the army during peace, and its increase during time of war. You will examine them, as also the organisation of the National Guard Mobile, under the impression of that patriotic idea that the stronger we shall be the more certain will be the assurance of peace.

The Emperor referred in the following terms to Rome and Italy:—

That peace which it is the wish of us all to preserve seemed for a moment in danger. Revolutionary agitations prepared in the broad daylight threatened the Pontifical States. The Convention of the 15th of September not having been carried out, I have been compelled once again to send our troops to Rome, and to protect the power of the Holy See by repulsing the invaders. Our conduct could not partake of anything hostile to the unity and independence of Italy, and that nation, for a moment surprised, has not been long in understanding the dangers which these revolutionary manifestations caused to the monarchical principle and to European order. Calm is now almost entirely re-established in the State of the Pope, and we may calculate the proximate time when our troops will be recalled home. For us the Convention of September 15 exists so long as it is not replaced by a new international act. The relations of Italy to the Holy See interest the whole of Europe, and we have proposed to the Powers to settle these relations at a conference, and thus to prevent new complications.

In the Eastern question the Emperor sees no element of disturbance, "the conciliatory spirit of the Powers" having divested it of "every irritating character." If some differences of opinion have existed as to the means of bringing about the pacification of Crete, the Powers are all agreed upon two principal points, viz., the maintenance of the integrity of the Ottoman empire and the amelioration of the condition of the Christians. Foreign politics permit France, therefore, to devote all her efforts to domestic improvements, and upon these the Emperor speaks hopefully. The journey he has made with the Empress in the east and north of France has afforded opportunity for manifestations of sympathy which have touched him profoundly. He has been able to ascertain once more that nothing has been able to shake the confidence the people have placed in him, and the attachment they entertain towards his dynasty. Doubtless the situation is not free from some embarrassments. Industrial and commercial activity has slackened. This has caused general uneasiness in Europe, the harvest has not been good, and dearth was inevitable, but the Emperor relies on free trade to secure supplies and lower prices.

If these various causes, he proceeds, prevent the revenue completely balancing the estimates of the budget, the provisions of the laws of finance will not be modified, and we may be allowed to foresee the period when a reduction of taxation may be taken into consideration. This session will be chiefly devoted to the examination of the laws, of which I took the initiative in the month of January last. The time that has elapsed since then has not altered my convictions respecting the utility of those reforms. Doubtless the introduction of these new liberties exposes the public mind to excitement and to dangerous impulses, but to render them powerless I count at the same time upon the good sense of the country, the progress of public morality, the firmness of repression, and the energy and authority of the ruling power. Let us then follow up the work which we have undertaken together. For fifteen years we have shared the same idea, to uphold above controversies and hostile passions our fundamental laws which the popular voice has sanctioned, but at the same time to develop our liberal institutions without weakening the principle of authority. Let us not cease to spread around us the comforts of life by the prompt completion of our means of communication, to multiply the means of instruction, to render access to justice less expensive by simplifying our mode of procedure, to adopt every measure of a nature to render prosperous the social condition of the great masses. If, with me, you become convinced that this path is that of real progress and of civilisation, let us continue to advance in that agreement of views and sentiments, which is a precious guarantee of the public welfare. You will, I trust, vote the laws which will be submitted to you. They will contribute to the greatness and to the wealth of the country. For my part, you may rest assured that I will uphold firmly and strongly the power which has been conferred upon me, for neither obstacles nor unjust opposition will shake either my courage or my faith in the future."

The changes in the French Ministry reported on Wednesday, are confirmed by a decree in the *Moniteur* on Friday. The causes which led to these changes are not officially announced, but it is understood that the resignation of M. de Lavalette, at least, is due to the action of the French Government in the Roman question.

The French pamphlet, "Napoleon III. and Europe in 1867," is exciting some attention, but no great political value is attached to it. The *Constitutionnel* gave it a kind of semi-official announcement before it was issued; the *Pays*, another Government organ, treated it with contempt as unworthy of notice; and the *Presse* says it is not worth the trouble of reading, as it is simply a Prussian brochure. Substantially it pronounces in favour of peace, on the following principles: First, that accomplished facts in Germany must be accepted; second, that the September Convention must be conscientiously

executed, or there must be an equivalent guarantee; and third, that there must be a progressive development of the liberal ideas connected in the now celebrated letter of the Emperor of the 19th January.

The Bishop of Orleans objects to a Congress on the Roman question. M. Dupanloup, in a pastoral address to his clergy, says:—

In my judgment the question is already resolved; or, rather, there is no question at all. The sovereignty of the Head of the Church must be respected. That duty is now as ever, and as has been loudly proclaimed, inscribed on our banner; the Pope must be master in his own house, and he must have frontiers to protect him. But if a Congress be held let it be at least a Congress of Kings. I can with difficulty fancy the destinies of Pius IX. and of the Church given over to Prince Gortschakoff and M. Bismarck.

GERMANY.

King William opened the new Prussian Chambers on Friday in person. In the early part of his speech he congratulated the Chambers on the unity of Germany, and made allusion to several measures of legislation which would be proposed. He expressed satisfaction that the apprehensions of serious complications in connection with the Italian question were now removed. The endeavours of Prussia would be to give satisfaction to her Catholic subjects in regard to the independence of the Pope, and at the same time to have regard to those political and international interests which the position of Prussia and Germany required. On no side could he see any danger of peace being disturbed.

The Berlin correspondent of the *Times* says Prussia will decline the Emperor Napoleon's invitation, unless invited by the Pope, and, moreover, assured by the Pope, Italy, and France conjointly that they have a common programme to submit.

ITALY.

The Italian Parliament will probably meet on the 5th of next month. Nothing more is said about the rumoured dissolution.

General Menabrea's despatch to the French Government, dated the 7th, pointing out that the time has arrived when the French intervention in Rome should cease; that the September Convention has utterly failed in its object; and urging the adoption of arrangements for harmonising the interests of Italy and the Holy See, is stated to have given great dissatisfaction at the Tuilleries, and the relations of France and Italy are said to be as cold as they were after M. Moustier's angry note was published.

According to the *Nazione* of Florence, the Pope will not agree to a Conference except his rights are recognised; England and Prussia are supposed to be favourable to a solution adverse to the temporal power; France, Russia, Austria, and Bavaria are said to hold divergent views; Portugal refuses to attend a Conference; and Spain alone is reported to be prepared to support the demands of the Roman Court.

The Pope has received the officers of the French expeditionary force in public audience. The officers were presented by General de Failly, who "expressed the happiness of the army at being called upon to defend the cause of the Pope." His Holiness thanked the army of France, the French Government, and the Emperor for the assistance which had been rendered, and declared that the gratitude of Italy was also due to France, as her territory had thus been freed from anarchists, carrying the flag of rapine and devastation. The valour of the small Pontifical army had nobly defended the morsel of territory remaining to the Pope, and the arrival of French troops had crowned that splendid defence with success. The Holy Father concluded by bestowing his blessing upon France, her army, her Government, her chief, and his family.

On Sunday a banquet was given at Rome to the defenders of Monte Rotondo previous to its capture by Garibaldi. The guests consisted chiefly of men belonging to the Antibes Legion who had returned to Rome after their captivity. The table was laid in the Barberini Palace. Many persons of the aristocracy and distinguished citizens were present, and their appearance was hailed, the telegram says, with enthusiastic applause.

Count de Sartiges has arrived at Rome, to resume his functions as French ambassador there, and M. de Malaret has arrived at Florence.

The Pope proposes to distribute to the French and Pontifical troops engaged in the battle of Mentana a commemorative medal, similar to that bestowed after Castelfidardo. We also learn that three members of the Insurrectionary Committee of Action have betrayed their colleagues for the sum of 45,000 Roman crowns. The information they have thus treacherously given, has enabled the Pontifical police to seize important papers and to make several arrests.

It is stated that the Czar has sent a message to the King of Italy, through the Grand Duchess Mary of Leuchtenberg, to the effect that, if a Conference did meet, Italy might reckon on Russia's friendship and support.

"If our information is correct," says the *Journal de Paris*, "General Marmora has declared to the Marquis de Moustier that, in the present state of public opinion, the Italian Government could not think of prosecuting Garibaldi."

Affairs in Rome do not seem to improve. It is stated that the French troops are disgusted with the harshness of the Papal authorities. A telegram from Florence says that the Papal police have made

a domiciliary visit at the house of Mr. Odo Russell, the English diplomatic agent at Rome.

FOREIGN MISCELLANY.

About 3,000 persons have died of yellow fever in New Orleans.

The proportion of divorces to marriages in Vermont is as one to twenty.

The amount subscribed in France for the Pope exceeds at present 2,200,000*fr.*

The Sultan's journey to civilised parts has already had a result. A school will be shortly opened at Constantinople for the united instruction of 300 Christians and 300 Mussulman children.

An address to the women of Kansas by the advocates of female suffrage asserts that the great obstacle that they have to contend with is the declaration on the part of many good and sensible women that they do not want to vote.

A Philadelphia correspondent gives the following:—"Secretary Seward has sent the Rev. Dr. Hawley, a Presbyterian clergyman of Auburn, New York, on a mission to Rome, to offer the Pope an asylum in America should he be compelled to leave that city."

An American paper says that there are eight newspapers in the United States owned and edited by negroes. Seven are weekly, with an average circulation of 30,000; the *Tribune*, in New Orleans, is issued daily, and is said to have a circulation of 18,000. A negro candidate in Georgia promises in his address that if elected he will do all he can to ameliorate the condition of the whites!

THE ABYSSINIAN EXPEDITION.—The advanced brigade of the Abyssinian expedition arrived at Zoulo on the 21st of October, and landed all well. Preparations for the reception of the other portions of the expeditionary force as they arrived were progressing, and one pier was nearly finished. The Abyssinians in the neighbourhood were flocking to the camp in search of employment. The last accounts from the captives were up to the 6th of October.

DEMOLITION OF THE FORTRESS OF LUXEMBURG.—The first mines have been sprung for the partial demolition of the fortifications. A breach has also been made in the great wall behind the arsenal, and mines are being sunk in the masonry supporting the Marie earthworks. With the material thus obtained the ditches between these fortifications will be filled up and free access given to the whole of this portion of the fortifications, which would have to be secured before a hostile force could enter the town.

GENERAL GORGEY.—The continued unpopularity of Gorgey in Hungary was strikingly demonstrated on the 5th inst., when he paid a visit to the Chamber at Pesth. Very soon after he was recognised in the gallery a low murmuring was heard among the Radicals, which gradually became louder and more menacing, and at last broke out in cries of "What does Gorgey want here? What impudence! Out with the traitor! Does he want to betray us, as he did his companions in arms in 1848?" The President then rose, and called the House to order, but in vain. The cries and threats grew louder and louder, and only ceased when Gorgey rose from his seat and left the room. It is said that he left Pesth the same evening.

REPORTED CATASTROPHE IN THE WEST INDIES.—A submarine telegram received on Saturday from New York announced that Tortola, one of the Virgin Islands, had been submerged, and ten thousand lives lost. According to a subsequent telegram, "Tortola disappeared during a gale, and was submerged for eight hours. All living things perished." According to the same intelligence, it was rumoured that San Domingo city had been destroyed. Her Majesty's consul at New York has since sent word that the information was received only by the *Herald*, and is doubted at New York. The consul at Havannah has informed him that no particulars had been received there, but the rumour was supposed to be greatly exaggerated. A letter dated November 1 had been received at Havannah from Tortola, saying that a great fire had occurred there during the hurricane of the 29th, and mentioning that a family named Sinclair Briant had been drowned. Admiral Sir R. Munday, commanding on the North American station, has been instructed to send a ship of war to the scene of the supposed disaster.

GARIBALDI IN PRISON.—General Garibaldi is still in confinement at Varignano. An officer who sees him almost every day writes that he is sad and silent. Newspapers are allowed to be sent to him, but he refuses to read them. He occupies a large room on the first storey towards the south. Orders have arrived from Florence allowing him to walk on the esplanade on condition that he allowed himself to be accompanied by a superior officer, but he has refused to avail himself of his permission. He is not allowed to receive visitors. His sons Menotti and Ricciotti are in Florence. The General has hardly written anything since he has been in prison, but on the 8th he sent the following answer to a protest of the Italian working men's societies against his arrest:—"My friends,—My warmest and most sincere thanks for your words. Remember, however, that it is not in the direction of Varignano you ought to turn your looks and thoughts, but towards Rome. Remind our friends and the whole Italian people of this."

Mrs. LINCOLN.—The excitement about Mrs. Lincoln and her attempted clothing sales have subsided. She is now in Chicago, and although a subscription for her has been opened in New York, it does not meet with much success, only a few hundred dollars having been contributed. The public disgust at the whole matter is strong, and no wonder, if Mrs. Lincoln can write such letters as the following addressed to the Rev. Henry Ward Beecher:—

Rev. and dear Sir,—When I was a resident of the

Presidential mansion no public man was a more frequent visitor there than yourself, and no man was more hospitably received. Not only that, but you need not to be reminded that of all the crowd of reverend gentlemen who were accustomed to ask and receive official favours, none was a more liberal recipient than yourself. I have always been accustomed to believe that your professions of friendship to myself and late lamented husband were sincere; but knowing as you do my destitute circumstances, what am I to think of the value of those professions? A friend in need is a friend indeed. I see by this morning's paper that you raised 1,800 dollars from the congregation of Plymouth Church last Sunday morning for the relief of a coloured woman somewhere down in Georgia. Without seeking to abate the claims of the Georgia lady, would it be too much to ask you on next Sunday to put in a like claim on that congregation for at least an equal contribution for the relief of the widow of a President of the United States? Tilton, I am told, is a member of that congregation. He is well off, and I am sure he would give handsomely. So is Mr. Chittenden, who was once a candidate for Republican Congressman. Another thought has struck me, and that is, that it might be a good thing to advertise that you would give half the proceeds of your income from 'Norwood' to the Lincoln relief fund, provided Thurlow Weed, or some other mean white, would contribute an equal sum. You must excuse me for writing so to the point, but plain speaking in cases of this kind I have always been taught is best for all concerned. Besides, you are a minister of the Gospel, and can understand better than the other Republican politicians that 'true religion' consists in visiting the widows and fatherless in affliction.—Yours in distress, Mrs. A. LINCOLN.

ELECTION INTELLIGENCE.

MANCHESTER.—There are now three candidates for the representation of Manchester, in place of the late Mr. James, Q.C.; viz., Mr. Jacob Bright, who is supported by the advanced Liberals, and Mr. Bennett and Mr. Mitchell Henry, who are supported respectively by the Conservative and the Whig party. Mr. Bennett, in his address, says he is desirous of representing "that class of politicians who look for political progress through the means of temperate, well-considered, and practical legislation; and it is my belief that the best interests of the country by such a course may be better served than by violent appeals to party prejudice and political strife." He considers reform settled. He is for education supported by local rates and under local management, with a compulsory clause. Mr. Henry says, after what has been said about "a leap in the dark" and "complete transference of political power," "it behoves rational men to pause and see where we are standing." He is opposed to any factious reopening of the Reform question, to the ballot, and is an attached member of the Established Church. Primary education will be made more thorough, and will have his support; is for a settlement of the Irish Church and landlord and tenant questions, reform of the army and navy, and insists upon "the stoppage of that vast leakage which allows half our expenditure to run to waste." All three candidates are hard at work, but there is a general impression that Mr. Bright will win the seat by a large majority.

SOUTH LEICESTERSHIRE.—The Sheriff has appointed next Monday, the 25th, for this election. Both the candidates—Mr. T. T. Paget (Liberal) and Mr. A. Pell (Conservative)—continue an active canvass, and both will in all probability go to the poll. As there has been no contest in the division since 1841, the impending election is of course regarded with much interest.

THETFORD.—A vacancy has suddenly occurred in the representation of Thetford, Mr. A. H. Baring having announced his intention to retire. Lord F. Fitzroy is canvassing the electors in the Liberal interest; and the Lord Advocate of Scotland has announced his intention to contest the seat. Lord F. Fitzroy represented the borough from 1863 to 1865.

Postscript.

Wednesday, November 20, 1867.

THE OPENING OF PARLIAMENT.

Yesterday afternoon Parliament was opened by Commission. The Royal Commissioners were—The Lord Chancellor, the Duke of Marlborough, the Duke of Buckingham, the Earl of Malmesbury, the Earl of Tankerville, and Earl Cadogan. When they had taken their seats in front of the throne, Black Rod was despatched to the House of Commons to request the attendance of the Speaker, and members to hear her Majesty's Speech in opening Parliament. Soon afterwards the Speaker, accompanied by some members of the Commons, and attended by his officers, appeared at the bar. The commission having been read by the clerk at the table, the Royal Speech, of which the following is a copy, was read:—

My Lords and Gentlemen,

In again applying to you for your advice and assistance, I regret that I have found it necessary to call for your attendance at an unusual, and probably, to many of you, an inconvenient season.

The Sovereign of Abyssinia, in violation of all international law, continues to hold in captivity several of my subjects, some of whom have been especially accredited to him by myself, and his persistent disregard of friendly representations has left me no alternative but that of making a peremptory demand for the liberation of my subjects and supporting it by an adequate force.

I have accordingly directed an expedition to be sent, for that purpose alone; and I confidently rely upon the

support and co-operation of my Parliament in my endeavour at once to relieve their countrymen from an unjust imprisonment, and to vindicate the honour of my Crown.

I have directed that papers on the subject shall be for with laid before you.

I receive from all foreign Powers assurances of their friendly feelings, and I see no reason to apprehend the disturbance of the general peace of Europe.

A band of Italian volunteers, without authority from their own Sovereign, having invaded the Papal territory, and threatened Rome itself, the Emperor of the French felt himself called upon to despatch an expedition for the protection of the Sovereign Pontiff and his dominions; that object having been accomplished, and the defeat and dispersion of the volunteer force having relieved the Papal territory from the danger of external invasion, I trust that his Imperial Majesty will find himself enabled, by an early withdrawal of his troops, to remove any possible ground of misunderstanding between his Majesty's Government and that of the King of Italy.

The treasonable conspiracy commonly known as Fenianism, baffled and repressed in Ireland, has assumed in England the form of organised violence and assassination. These outrages require to be rigorously put down; and I rely for their effectual suppression upon the firm administration of the law, and the loyalty of the great mass of my subjects.

Gentlemen of the House of Commons,

The estimates for the ensuing year are in the course of preparation, and will in due time be laid before you. They will be framed with a view to economy, and to the necessary requirements of the public service.

My Lords and Gentlemen,

As a necessary sequel to the legislation of the last session, bills will be laid before you for amending the representation of the people in Scotland and Ireland.

I have reason to believe that the Commissioners appointed to inquire into and report upon the boundaries of existing boroughs, as well as of the proposed division of counties and newly-enfranchised boroughs, have made considerable progress in their inquiries, and no time will be lost after the receipt of their report in laying before you their recommendations for your consideration and decision.

A bill will also be presented to you for the more effectual prevention of Bribery and Corruption at Elections.

The Public Schools Bill, which has already been more than once submitted to Parliament, will again be laid before you.

The general question of the education of the people requires your most serious attention, and I have no doubt you will approach the subject with a full appreciation both of its vital importance and its acknowledged difficulty.

Measures will be submitted to you during the present session for amending and consolidating the various acts relating to the Mercantile marine.

The exemption which the country has now for some time enjoyed from the cattle plague affords a favourable opportunity for considering such permanent enactments as may relieve the home trade from vexatious restrictions and facilitate the introduction, under due regulation, of foreign cattle for home consumption.

Measures for the amendment of the law, which have been deferred under the pressure of more urgent business, will be submitted for your consideration.

Other questions apparently calling for legislative action have been referred to commissioners, whose reports, as they shall be received, shall without delay be laid before Parliament.

It is my earnest prayer that all your deliberations may be so guided as to conduce to the general contentment and happiness of my people.

The proceedings were as dull as the weather. Only a few peers attended, and the seats on the back Opposition benches were occupied by ladies. After the delivery of the Speech, the Royal Commissioners retired, the Speaker and members returned to the Lower House, and the sitting was suspended.

DEBATE ON THE ADDRESS.

In the Lords, on its reassembling, Earl BROWNLOW moved and Lord HYLTON seconded the address in reply to the speech from the Throne.

Earl RUSSELL said the conduct of the Emperor of Abyssinia had been so outrageous, and he had shown such an utter violation of all international usages, that the Government could have pursued no other course than to send the expedition. He was glad to receive the assurance that the Government anticipated no disturbance of the peace on the continent, but he regretted that the Emperor of the French had felt it necessary to take the retrograde step of intervening in Italian affairs. Any intervention of one country in the affairs of another was certain to be mischievous, if not dangerous, in its results, and he trusted that her Majesty's Government, come what might, would never lend its sanction to any proceedings of the kind. He agreed in the terms of the Address with respect to Fenianism. Her Majesty could safely trust in the loyalty of her English subjects, and, as he believed, in the great body of her Irish subjects also. Referring to the promised legislation, his lordship said he hoped the noble earl at the head of the Government would not bring on the Irish and Scotch Reform Bills merely as leap No. 2 and leap No. 3 in the dark, but that he would take some pains to explain their object and probable effect. He hoped Government would as soon as possible declare its intention with respect to the question of education, and with that view he would on an early day propose some resolutions.

The Earl of HARDWICKE approved of the Abyssinian expedition, and with reference to education said all that was required for the working class was that they should be taught to read and write.

The Earl of CARNARVON pointed out the dangers of the Abyssinian expedition, and remarked that, instead of the expedition, an Indian officer should have been sent with a mission, and greater dignity than that of Mr. Rassam, and he should have been

escorted by a retinue of Indian cavalry sufficient to protect him. It would be gross injustice to charge the cost of it on the Indian revenue, and impolitic to throw it upon posterity.

Lord HOUGHTON condemned the reoccupation of Rome by the French troops, and said the result of the conference would probably be an occupation of Rome by a joint force of the Catholic Powers, which would be preferable to that of the French alone. He hoped the Government would not too hastily dismiss the question of joining the Congress.

The Earl of DERBY ridiculed the suggestions of the Earl of Carnarvon, and regretted that the noble earl had not volunteered for the duty with a handful of yeomanry, and tried his eloquence on the Emperor. There was not the slightest idea of charging any of the expense on the Indian revenue, and the sole object of the Government was to release the prisoners. The Government had received an invitation to the congress on the Italian question. They had neither accepted nor declined it; but they were desirous, both on public and on personal grounds, to return the invariable friendship and goodwill of the Emperor of the French towards this country, and to assist in relieving him from the embarrassment which he might feel in the prolonged occupation of Rome. He defended the Government and the local authorities from the charge of remissness in guarding the Fenian prisoners at Manchester on the day they were rescued. He would say nothing to aggravate the position of the poor men under sentence of death, but he protested against the perpetrators of such outrages being classed as political offenders. The Government would introduce the measures indicated in the Queen's Speech as early as possible, but on the question of education it was desirable to have much more information than they at present possessed.

The motion was then agreed to, and the House adjourned at eight o'clock.

In the Commons no notices of motion were given except one by Colonel SYKES relative to the Abyssinian captives, and another by Mr. M. C. TORRENS for leave to bring in a bill to make better provision for the dwellings of artisans and labourers in large towns.

The Address in reply to the Speech was moved by Mr. HART DYKE, and seconded by Lieut.-Colonel HOGG.

Mr. GLADSTONE, after expressing his sympathy with Mr. Disraeli's domestic affliction, and saying that in consequence of it he should postpone some questions, announced that he saw nothing in the Address to warrant his opposing it. They could not enter that night on the Abyssinian question, but he must observe that the House was not at this moment committed, directly or indirectly, to any proceedings connected with the expedition. He hoped that the expense would not be obtained by adding to the debt of the country. He joined in the hope that the House would enter into the question of Parliamentary Reform in England and Scotland in the same spirit in which they dealt with the English bill, but he expressed his sorrow that the Government had not assured the House that they intended to renew their efforts for a settlement of the land question in Ireland. Another matter which it was necessary to legislate upon was the Irish Church, and on that point he said he trusted it was not true that the Irish Church Commissioners were empowered not merely to collect facts, but to suggest the terms on which the question should be settled.

The CHANCELLOR of the EXCHEQUER, who was loudly cheered on rising to reply, showed strong emotion, and had evidently great difficulty in speaking. His distress called forth sympathising cheers from all parts of the House, and when these had subsided the right hon. gentleman, who was almost inaudible, was understood to say that he was much touched by the manner in which the right hon. gentleman opposite had referred to a painful subject, and by the kindness of the House. (Renewed cheering.) Mr. Disraeli proceeded to refer to the topics of the Speech. He admitted that the House was not pledged on the Abyssinian question, but said it was premature to discuss that question now. With regard to foreign affairs, he hoped he should be able shortly to inform the House that the presence of foreign troops was no longer considered necessary in Rome. It must not be assumed that it was not the intention of Government when Parliament met in February to deal with many topics which were not referred to in the Queen's Speech, and he intimated that they would deal with the Irish land question, and said the paragraph relating to education was not a mere flourish. The Government was giving serious attention to the subject, but of course when Parliament met in November, they were not justified in specifically referring to the results of their inquiries.

Mr. HORSMAN complained that the speech treated the Italian question as a question solely between France and Italy, whereas it was a European question. He rejoiced to hear that the Emperor of the French had invited the European Powers to a congress. This was for England a great opportunity. The Italian question was not a question of sentiment, or of religion, or of territorial aggrandisement, but of international policy, to be determined solely by principles of public law and morality.

Lord STANLEY said he had pointed out to the French Government that whatever difficulty it might be placed in, its reoccupation of Rome would be very unacceptable to the people of this country. The reply of her Majesty's Government to the invitation to a Congress was sent a day or two ago, and was to the effect that they did not believe that any practical advantage would arise from a Congress, unless in the

first place there was some definite plan to be submitted to it; and in the next place, that there appeared a reasonable probability that that plan would meet with the consent of the parties to the Congress; and, looking at the wide divergence of opinion which prevailed between Catholic and Protestant Powers on the subject, he was not sanguine than any such agreement would be arrived at. He did not think that in a question like this, which did not affect English interests, we ought to increase our responsibilities.

Sir G. BOWYER complained that the Garibaldian volunteers, whom he characterised as "filibusters," had been encouraged by the Italian Government. There was no desire on the part of the Roman people for a change of Government. If these filibusters were allowed to deprive the Pope of his temporal dominions, there was an end of international law. In his opinion the Congress would come to nothing.

Mr. NEWDEGATE thought England had far better have nothing to do with the question of the temporal power of the Pope, and hoped that our Government would take no part in the Congress.

Mr. P. A. TAYLOR differed in toto from the opinion that England had no interest in the Italian question. The invasion of Italy by the French he contended was a breach of international law, and was a mere act of political brigandage.

Mr. BUTLER JOHNSTONE reminded the House that the Italian question was not the question before it, and said he did not see what possible good a Congress could be, or what power we had of giving effect to our sentiments on this question.

After a few observations from Mr. WHALLEY, who spoke of Fenianism being the natural result of the Roman Catholic religion; and from Mr. CORREANCE in reference to the cattle plague, the address was agreed to, and the House adjourned at twenty minutes to eight o'clock.

THE TORNADO AT ST. THOMAS'S.

By the City of Antwerp steamer, which reached Queenstown yesterday, we learn that official advices from St. Thomas's to the British consul at New York state that all the officers and engineers of the Rhone were lost. Out of 145 passengers 25 were saved; but most of the crew were drowned. Captain Taylor and Mr. Hodgson are amongst the saved from the Wye. The town is almost in ruins. Five steamers and 60 vessels were wrecked, including a French steamer. The loss of life is estimated at 500 persons.

THE PROPOSED CONFERENCE ON THE ROMAN QUESTION.

The Patrie believes it is enabled to state that the Cabinet of the Tuilleries is preparing another circular relative to the proposed Conference on the Roman question.

The Nord says that Russia, Prussia, and England, in order to avoid the appearance of collective action, have each determined to adopt a different form of reply to the invitation they have received from the French Government to attend the conference on the Roman question.

A despatch from Munich says:—"The French invitation to the Conference upon the Roman question addressed to the Bavarian Government does not lay down the preservation of the temporal power as the basis of the Conference, on the ground that it is impossible to limit the bearing of the deliberations. The Pope has declared that the rights of the Church must remain intact."

THE HEALTH OF MRS. DISRAELI.—At ten o'clock last night there was a favourable change, and the answer given to inquiries was, "Mrs. Disraeli is rather better." Her Majesty sent in the morning, and subsequently had a telegraphic despatch forwarded to Windsor Castle.

DR. LIVINGSTONE.—Sir Roderick Murchison has received a letter from Dr. Kirk, dated Zanzibar, 28th September, in which that gentleman states that he has seen a native trader who had just returned from the western side of Lake Tanganyika, and who gave him a detailed account of having seen a white man travelling in that very remote region.

MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of wheat from Essex and Kent have only been moderate. The attendance of millers was limited, and the demand for both red and white qualities was inactive; no change, however, took place in the quotations. The importations of foreign wheat have been on a fair average scale; but there was only a limited trade doing, at about Monday's currency. Barley was difficult to dispose of, and prices have still a downward tendency. The malt trade was dull, at drooping prices. There was a good show of oats on the stands; and sound corn sold steadily, at late rates, but inferior and ill-conditioned parcels were rather lower in value. The floating grain cargo trade has been rather less active. Wheat on passage and for shipment has sold on rather easier terms. Barley has been in fair request, at about late rates. In floating corn few transactions have taken place. No change took place in the value of either beans or peas, but the demand was very limited. Linseed and rapeseed were dull, on former terms; and agricultural seeds nominally supported late rates. Millers made no alteration in the top price of town made flour; but country and inferior foreign are less firm.

ARRIVALS THIS WEEK.				
	Wheat.	Barley.	Malt.	Oats.
English & Scotch	560	590	190	—
Irish	—	—	—	—
Foreign	3,980	4,820	—	80,960
				2,600 aka.

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TO CORRESPONDENTS.

THE CIRCULATION OF THE "NONCONFORMIST."—

"H. N." writes:—"Having at once acted upon the suggestion of your correspondent, Mr. Crellin, and with ease secured an additional subscriber to the *Nonconformist*, I beg a little space to offer a suggestion. I doubt not all of your readers would be glad to aid in the proposed effort, but some may not at a glance see how to go about it. A direct personal application is perhaps the most likely to be efficacious, but in many cases this cannot be done. As a substitute, and to facilitate other modes of operation, I wish to suggest that your Publisher should prepare a prospectus or paper, descriptive of the *Nonconformist*, and that this should be available for any of your readers to send to those in their circle of acquaintance likely to welcome such a newspaper, if made known to them, accompanied by a note urging the subject on their attention. Such a prospectus would also be useful as auxiliary to more systematic efforts. My impression is, that from our London congregations alone a large increase of subscribers might be secured; but a little method is needed in dealing with such members. Let, however, a few of your readers, members of such congregations as those of Westminster, Regent's Park, Union and Poultry Chapels, the Metropolitan Tabernacle, &c., resolve to bring the *Nonconformist* under the notice of their fellow-members, and they could, I believe, with a little aid from your office, achieve large results."—[We may state that such prospectuses are always in stock, and that our Publisher will have great pleasure now, as well as at all times, in sending copies of the same to any friends who may desire to use them in the way suggested by "H. N."]

"H. J. Hamilton," Cavan.—We have referred your letter relative to the lecture of the Rev. C. Williams, who informs us that in the MS. from which he read at Barnsley there is nothing about Cavan. His remarks apply to Navan, an altogether different place. Our correspondent will see that, under the circumstances, his strongly worded, almost abusive letter, is better withheld.

"John Ross," and "A Congregational Rambler."—Our space is exhausted for this week.

"Beta."—Declined.

"Zeta."—We see no use in continuing the discussion of this particular question.

The Nonconformist.

WEDNESDAY, NOV. 20, 1867.

SUMMARY.

LAST night both Houses of Parliament re-assembled after a short interval. The debates on the Address in reply to the Queen's Speech—which was carried in both Houses without opposition—were neither very animated nor significant; discussion being restrained in the Commons in consequence of the domestic trial of the Chancellor of the Exchequer, towards whom the expression of sympathy was general. The Session having been specially called together to consider the question of the Abyssinian expedition and to vote the necessary supplies, no notices were given last night of the measures which will be introduced by the Government. But Lord Derby added somewhat to the scanty revelations of the Speech from the Throne. He intimated that a portion of the cost of the war against King Theodore would be borne by our Eastern Empire—that is, India will furnish the ordinary pay of the troops, as though they will still be in India, but every other charge will be borne by the Imperial revenue. His lordship also emphatically repeated that the Government had not the slightest intention of going one step beyond the release of the prisoners. We gather further that the question of national education will be for the present

shelved. Lord Derby says:—"We have ample information with respect to assisted schools, and some information with regard to unassisted schools; but with regard to that portion of our population which is without education altogether, we require much more information before we can safely come to a conclusion as to the principles which should regulate education for England." Possibly we may have another Commission on the subject. Ritualism, Irish education, the Irish Church, Irish railways, and other questions, are under the consideration of Commissioners. It is no doubt a very convenient way of disposing of troublesome questions, and gaining time for a precarious Government.

In last night's debates the Roman question obtained prominent notice. Lord Stanley stated that England, in common with "almost all the Powers of Europe," had received an invitation to attend the Conference on the subject proposed by the Emperor of the French, and that the reply of her Majesty's Government was to the effect that they did not believe any advantage would arise or any practical result would follow from the Conference, unless, in the first place, there was some definite plan proposed for consideration before the Conference opened, and unless, in the next place, there appeared from preliminary negotiation, a reasonable probability that the plan would receive the assent of the parties most interested. We should imagine, from the free expression of opinion by our Foreign Minister, that the Conference scheme is practically at an end—for as his lordship said, such a diplomatic assembly is an excellent instrument for taking note of decisions already come to, but not for the discussion of questions on which there is a wide and fundamental divergence of opinion. The Roman difficulty will, therefore, be thrown back upon the French Emperor, who, as Mr. Horsman says, is placed in this dilemma—he cannot protect the Pope without humiliating Italy, and he cannot assist Italy without sacrificing the Pope.

Any general exposition of the opinions of the Opposition leaders is hardly to be expected on the first night of the Session. In the one house Earl Russell was mildly critical; in the other, Mr. Gladstone was, under the special circumstances, studiously forbearing. A warning was given that the Abyssinian expedition must be paid out of current revenue, and not by means of loans; and Earl Russell engages to assist the Government on the question of National Education, by proposing for discussion a series of resolutions on the subject. His colleague in the Commons intimated that he should not regard the appointment of a Government Commission, as any bar to the immediate consideration by Parliament of the Irish Church question, and hinted that it should not be left to such a body to suggest what changes were deemed necessary on a matter of such national importance. We may therefore look forward to animated debates on the Irish Church, soon after the regular meeting of Parliament. Indeed, the Session seems likely to be not so much an opportunity for passing legislative measures, as of ventilating questions of public interest in view of the coming general election.

Apart from the opening of the French and Prussian Chambers, there is little news of continental interest. King William, in his speech at Berlin, said that on no side could he see any danger of peace being disturbed, and he spoke with studied ambiguity on the Roman question. The Italian Parliament is convoked for the 5th of December, and the desperate condition of the finances of the kingdom may be inferred from the fact that one statesman after another has declined to take charge of that particular department of the Government. The news from Rome is perplexing. We are quite prepared to hear that the Pope is rather more obstinate than he was before, but the extensive measures which are being carried out for fortifying the Eternal City are only to be explained on the presumption that France is preparing for an energetic support of the temporal power of the Papacy.

The same hurricane which laid in ruins the town of St. Thomas, wrecked more than sixty vessels in the neighbourhood of that island, and destroyed some five hundred lives, seems to have done great damage to the city of San Domingo, and to have desolated the island of Tortola. There is good reason to believe that the story of the entire submersion of this small island—which is one of the Virgin Islands, and belongs to Great Britain—and the drowning of ten thousand persons, was a gross exaggeration. It seems probable that the shore lands may have been inundated by the Atlantic rollers, and that the horrors of a great fire were added to those of an invasion of the sea. But the telegrams

speak only of the loss of a single family, instead of hecatombs of victims.

THE QUEEN'S SPEECH.

THE address from the Crown to the Houses of Parliament—called by courtesy the Queen's Speech—read by the Lord Chancellor at the opening of a new Session—is now before the country, and will, no doubt, undergo the usual amount of friendly and hostile criticism. It closely resembles in form most of its predecessors, and its bald sentences may be regarded as the *residuum* which Cabinet criticism has suffered to remain of the various materials submitted to it by the departments. It is not in its own nature an interesting document. It certainly presents no triumph of neatness of expression, or of symmetrical arrangement of its topics. It is grammatical—and that is something in a Royal speech—but, as it tells comparatively little, so it discloses even that little in the driest, most disjointed, and least attractive manner possible.

The Speech opens with a reference to the most important of the subjects to which it makes reference—namely, the Abyssinian war. The Sovereign of that remote and nearly inaccessible country, who probably understands nothing of the responsibilities which a relationship to foreign nations is held by Europeans to impose upon him, is charged with violating all international law, in continuing to hold in captivity several subjects of this realm, some of whom have been accredited to him by her Majesty herself—and his persistent disregard of friendly representations is stated to have left the Crown no other alternative than that of making a demand for the liberation of the prisoners, and supporting it by an adequate force. There is an absurdity upon the face of it, as mischievous as it is pedantic, in treating semi-civilised Sovereigns, whose kingdoms lie quite out of our ordinary range, whether of adventure of commerce, as though the instant we put ourselves, though ever so incidentally, in contact with them, we are entitled to expect in them the knowledge, and demand from them the practice, of all the international usages which the comity of European nations and Courts has slowly established for the regulation of their mutual intercourse. The mere detention in captivity of certain foreigners, even when dignified with the official authority and privileges of envoys, may not be looked upon, for aught we know, by the Emperor Theodore in the serious light in which it would present itself to more civilised princes, and it seems extravagant to assume that between friendly representations and peremptory demands backed up by force there is no conceivable or possible alternative. We are glad to be informed that the only object proposed by the invading expedition is to effect the liberation of the captives, and thereby vindicate the honour of the Crown, and we await with some curiosity the explanation which our Foreign Secretary will doubtless hasten to give of the reasons which appear to have swayed his decision to resort to armed force so soon after his statement towards the close of last Session of the difficulties which rendered any hasty resolution inexpedient.

The reference to Italy, to the events which have recently endangered the stability of the throne in the Southern Peninsula, and the unity and independence of the kingdom, is free from the faintest tint of political sympathy; but it will be observed by most Englishmen with some satisfaction that even the present administration discern a natural connection and congruity between the relief of the Papal territory from the danger of external invasion, and the withdrawal of his Imperial Majesty's troops from Italian soil and that they look upon the latter as calculated to remove any possible ground of misunderstanding between the Emperor's Government and that of the King of Italy. The hint is a kindly one for both parties, and we trust it will be taken. But are we to ascribe to chance or to design, or to an association of ideas in the mind of a Tory Government, the fact that close upon the heels of the allusion to "a band of Italian volunteers" follows a denunciation of "the treasonable conspiracy commonly known as Fenianism." Certainly the juxtaposition of the two paragraphs, called for, as far as we are aware, by no rule of composition, and by no official etiquette, is awkwardly suggestive—nor do we think it is quite consistent with evidence to declare that Fenianism, "baffled and repressed in Ireland, has assumed in England the form of organised violence and assassination." The isolated facts which have been thus interpreted, are both too few and too insignificant to sustain such an alarming characterisation, which will, we fear, promote rather than suppress the latent tendency to mischief.

The domestic policy of the Session, happily we think, will include no attempt to settle the Irish Church question. That will be the first business of the Reformed Parliament. The Act of last Session will be complemented by measures for amending the representation of the people in Scotland and Ireland, for carrying out the recommendations of the Boundary Commissioners, and for the more effectual prevention of bribery and corruption at elections. Nothing is said about University reform, but the old Public Schools Bill will make its reappearance, and the general question of the education of the people will be submitted for serious consideration in the confidence that the subject will be approached with a full appreciation, both of its vital importance and its acknowledged difficulty. Amending and consolidating Bills relating to the mercantile marine will be introduced—permanent enactments for the prevention of the cattle-plague, framed with a view "to relieve the home trade from vexatious restrictions, and to facilitate the introduction, under due regulation, of foreign cattle for home consumption"—and certain law amendment projects, referred to by Lord Chelmsford at the Lord Mayor's feast—there, gentle reader, you have the Sessional bill of fare, as submitted in the customary form by Her Majesty's Government.

After all, however, the character of legislation is not invariably governed by the tenour of Royal speeches. We know how modestly and how tentatively the Reform of the House of Commons was announced at the beginning of last Session, and what kind of Act was eventually passed. Cabinet projects are liable to expansion as well as rejection, and what is submitted in one shape, will sometimes be perfected in another. Whether the existing Government can command a working majority, virtually disarmed as they are of the power of prematurely dissolving Parliament, is one of the questions which will need to be decided, and upon that decision will depend the course of legislation during the coming year. Our suspicion is that the Administration has spent its political influence, and must now exist, if it continue to exist at all, on sufferance. At any rate, the management of public affairs will lie rather with the Opposition than with the Government, and we shall probably once more see, as we have often seen before, that the Parliamentary party in office will be compelled to carry out the policy of the Parliamentary party in power.

NAPOLÉON'S SPEECH TO HIS CHAMBERS.

We confess our inability to discover any strong grounds for the obligation which some of our contemporaries appear to feel, to criticise every public utterance to which the Emperor of the French commits himself, as though it were dictated by the basest possible motive. It would be a sign of puerility, it is true, to accept from the lips of any sovereign, and especially from those of an autocratic sovereign, any chain of well-chased sentences he may offer to the public, as carrying upon its face the incontestable stamp of its own intrinsic worth, and to refuse to weigh it against the historic career of the donor in order to test its specific gravity, or, in other words, its real worth. But we regard it as an unfair use of the analytical process, and particularly so in the sphere of politics, to construct from a man's antecedents an inflexible scheme of the motives by which he is influenced, and to trace back to that scheme the impelling cause of whatever he does or says. We do not count ourselves among the admirers of Napoleonic ideas. We have seldom had much approbation to spare for his projects, and, in common with millions in this and other countries, we often feel impatience at the general disquietude and mistrust which the designs or supposed designs of one aspiring mind have so often excited in Europe. Still when even he disclaims mischievous intentions, and so far reconciles his own views of his own or his dynastic interests with the general good as to relieve us of painful anxieties, we are not over solicitous to find out a low, mean, selfish desire as the sole origin of his policy, or to prove that the soundest portions of his statesmanship have their roots in the corruption of his personal character. Such a conclusion may or may not be in harmony with the actual truth—but inasmuch as sufficient evidence is seldom or never within human reach to prove that harmony, we deem it but decorous to forbear giving judgment untempered by charity in reference to questions which fall within the regions of hopeless uncertainty.

There are several particulars in which the speech of the Emperor Napoleon to his Legislature on Monday last commands our concurrence, and will, we think, win the approbation

of the public. In the first place, its tone is unwontedly quiet—we may even say, subdued. There is very little in it that can be justly described as theatrical—no explosions of Imperial magniloquence—no clap-trap to "split the ears of the groundlings." In the next place, it is far less disfigured by egotism than similar documents have commonly been, and was apparently conceived, and is certainly expressed, much less in the spirit of a *Deus ex machina* than has been so offensively obtrusive on some former occasions. In the third place, it is eminently, and, as it seems to us, genuinely pacific, in its main bearings—with regard to Germany for example, to the Eastern question, and even to the reorganisation of the French army. Moreover, it is worthy of being noted, that his tranquillising assurances are not this time cast into a mould of vague, mysterious, diplomatic phraseology—but are specific, intelligible, and, so far as they go, satisfactory. Thus, he disclaims all right to take offence at the new form which the internal system of Germany has assumed in the past, or at any which it may assume in the future, in conformity with the wish of the populations, unless it shall threaten the interests or the dignity of France—a reservation which was probably thought to be due to the sensitiveness of the French people. Again, in regard to the East, he announces a policy in which all the Powers have agreed—the maintenance of the integrity of the Ottoman Empire and the improvement of the condition of the Christians. But we draw our inferences respecting Napoleon's real wishes for peace from his abandonment of his successive schemes for the reorganisation of his army, and from the intention which he announces, of substituting for them such modifications of the law of 1832 as will achieve the reduction of the effective strength of the army during peace, and its increase during war. Any such proposition must, of course, be judged of by its obvious tendencies when it is seen in all its details, but the mere announcement of it is a virtual disclaimer of aggressive intentions.

We wish the Emperor had been equally explicit in regard to Italy. We can hardly find fault, it is true, with the terms he employs in describing the past—but we find little ground for satisfaction in respect of the future. "We may calculate the proximate time when our troops will be recalled home," is but an elastic promise, especially when followed by the declaration that "for us the Convention of the 15th of September exists so long as it is not replaced by a new International Act." Nor, we confess can we see much hope in the assurance that "the relations of Italy to the Holy See interest the whole of Europe, and we have proposed to the Powers to settle these relations at a Conference, and thus to prevent new complications." Napoleon III, may mean well in his heart to the infant kingdom at whose birth he may be said to have assisted, but we fear he wants the decision of purpose which would deliver Italy out of the hands of the Revolution, and would probably at the same time release himself from the trammels of an intolerable bondage of sacerdotalism.

To the remaining topics of the speech we must content ourselves with the briefest reference. The paragraph devoted to the memory of the late Exhibition is perhaps a little more rhetorical than other parts of the address. We hope, indeed, that it has done something toward drawing closer the ties of fraternity between the nations, but we doubt whether it "has destroyed for ever a past of prejudices and of errors." We regret to hear of the slackening of industrial and commercial activity, and of the dearth of food resulting from the deficiency of the late harvest, and we concur with the Emperor in the belief that "free trade can alone secure supplies at lower prices"—but we acknowledge ourselves at some loss to harmonise the theory thus succinctly announced, with the practical step of the French Government in lowering by law the price of bread in Paris. We hope no similar discrepancy will separate deeds from words in reference to the political reforms again promised by the Emperor. "Let us," says he, "follow up the work which we have undertaken together"—"to uphold above controversies and hostile passions our fundamental laws, which the popular voice has sanctioned, but at the same time to develop our Liberal institutions without awakening the principle of authority." Time only can bring out the true interpretation of these carefully-balanced passages, and to time, not altogether without some sense of misgiving, we must leave it.

THE PENDING ELECTIONS.

In a few days the vacancies that have occurred in the representation of Manchester and South Leicestershire will have to be filled

up. Both seats are being vigorously contested, and each election is likely, though on somewhat different grounds, to have some influence upon public opinion, and especially on the prospects of what we are wont to call "the united Liberal party."

If there is any one place in the United Kingdom that ought to give no uncertain sound in the present crisis of national politics, it is Manchester, which is presumed to represent the advanced Liberalism of the day, and is certainly adapted by its influence, enterprise, and numbers to take the lead in expressing the mind of the country. At the last election for this city, the Liberal party was unhappily divided. Two candidates of advanced views were fighting against each other, and it is not surprising that Mr. Edward James, the deceased member, was easily able to carry the seat against Mr. Jacob Bright and Mr. Heywood. Mr. Bright has now been invited to come forward by these two Liberal sections combined. Mr. Heywood's friends have honourably retreated from a position which could serve no practical object beyond a defeat of the Liberal party, and are now working hard to give Mr. Bazley a fit colleague by associating with him Mr. Jacob Bright.

In the programme of policy he has laid down, and in the able and intelligent speeches in which they have been explained, the brother of Mr. John Bright has shown that he has no need to depend upon any other claims than his own. In a certain sense his relationship is a disadvantage. The world in general has but scant gratitude for its political benefactors, but is ready enough to applaud those who have entered into the labours of others. The years of toil and sacrifice which John Bright has expended in educating the public mind as to the necessity of Parliamentary Reform are of no account—in genteel society, at least—compared with the audacity and dexterity of Benjamin Disraeli in appropriating the work of the Reform leader as his own, and "dishing the Whigs." It is hardly needful to refer in detail to the principles on which Mr. Jacob Bright seeks the support of the Manchester electors. Though it has been said that his address is "full of the Radicalism of a past-away period," we venture to think his politics are acceptable, not only because they are definite, but precisely because they meet the needs of the future.

The Liberal candidate for Manchester advocates the completion of the Reform Act of 1867 by a further reduction of the county franchise, a thorough redistribution of seats, and the adoption of the Ballot. He will support a scheme of national education by local rates, and justice to Ireland in Church matters, education, and land tenures. If all these questions do not concern the future good government of the United Kingdom, we know not what do. Mr. Bennett, though hardly a Conservative, comes forward for no other reason than that Mr. Bright has been nominated; Mr. Mitchell Henry because he is enamoured of obsolete Whiggism, and because a small section of Manchester politicians desire a milk-and-water representative. But will a great city like Manchester allow itself to be stultified in the councils of the nation by local jealousies, and the pretensions of feeble nonentities? Are all our great towns going to send up Thompsons to sit behind Mr. Gladstone, and paralyse the Liberal party? We have no doubt in the present case what will be the response of the metropolis of Lancashire, and that it will send Mr. Jacob Bright to the House of Commons to strengthen the hands of the Liberal leaders, and give them the assurance that, in the adoption of an advanced and definite programme, they will be sustained by public opinion out of doors.

In the South Leicestershire election, though the issue is not more distinct, the content is freed from that Adullamite element which is the bane of the Liberal party and the main cause of its exclusion from office. It is a contest between the Tory landlords and the Liberal freeholders of the district. Mr. T. F. W. is a resident landlord of the county, encouraged by a requisition signed by more than two thousand electors, has consented to come forward and endeavour to rescue the seat vacant by the death of Mr. Packe from the hands of the Conservative party. The nominee of the local territorial magnates is Mr. Albert Pell, who proclaims himself a staunch supporter of Lord Derby and "the time-honoured union of Church and State." His opponent, believing that the opinions of Mr. Gladstone "on all the great questions which must succeed Reform—upon education, economy, and the amendments necessary in our establishments civil, military, and ecclesiastical—are in accordance with those of the majority of the electors of South Leicestershire," is ready to put the matter to the test, and to leave the constituency to decide

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TO CORRESPONDENTS.

THE CIRCULATION OF THE "NONCONFORMIST."—"H. N." writes:—"Having at once acted upon the suggestion of your correspondent, Mr. Crellin, and with ease secured an additional subscriber to the *Nonconformist*, I beg a little space to offer a suggestion. I doubt not all of your readers would be glad to aid in the proposed effort, but some may not at a glance see how to go about it. A direct personal application is perhaps the most likely to be efficacious, but in many cases this cannot be done. As a substitute, and to facilitate other modes of operation, I wish to suggest that your Publisher should prepare a prospectus or paper, descriptive of the *Nonconformist*, and that this should be available for any of your readers to send to those in their circle of acquaintance likely to welcome such a newspaper, if made known to them, accompanied by a note urging the subject on their attention. Such a prospectus would also be useful as auxiliary to more systematic efforts. My impression is, that from our London congregations alone a large increase of subscribers might be secured; but a little method is needed in dealing with such members. Let, however, a few of your readers, members of such congregations as those of Westminster, Regent's Park, Union and Poultry Chapels, the Metropolitan Tabernacle, &c., resolve to bring the *Nonconformist* under the notice of their fellow-members, and they could, I believe, with a little aid from your office, achieve large results."—[We may state that such prospectuses are always in stock, and that our Publisher will have great pleasure now, as well as at all times, in sending copies of the same to any friends who may desire to use them in the way suggested by "H. N."]

"H. J. Hamilton," Cavan.—We have referred your letter relative to the lecture of the Rev. C. Williams, who informs us that in the MS. from which he read at Barnsley there is nothing about Cavan. His remarks apply to Navan, an altogether different place. Our correspondent will see that, under the circumstances, his strongly worded, almost abusive letter, is better withheld.

"John Ross," and "A Congregational Rambler."—Our space is exhausted for this week.

"B-ta."—Declined.

"Zeta."—We see no use in continuing the discussion of this particular question.

The Nonconformist.

WEDNESDAY, NOV. 20, 1867.

SUMMARY.

LAST night both Houses of Parliament re-assembled after a short interval. The debates on the Address in reply to the Queen's Speech—which was carried in both Houses without opposition—were neither very animated nor significant; discussion being restrained in the Commons in consequence of the domestic trial of the Chancellor of the Exchequer, towards whom the expression of sympathy was general. The Session having been specially called together to consider the question of the Abyssinian expedition and to vote the necessary supplies, no notices were given last night of the measures which will be introduced by the Government. But Lord Derby added somewhat to the scanty revelations of the Speech from the Throne. He intimated that a portion of the cost of the war against King Theodore would be borne by our Eastern Empire—that is, India will furnish the ordinary pay of the troops, as though they will still be in India, but every other charge will be borne by the Imperial revenue. His lordship also emphatically repeated that the Government had not the slightest intention of going one step beyond the release of the prisoners. We gather further that the question of national education will be for the present

shelved. Lord Derby says:—"We have ample information with respect to assisted schools, and some information with regard to unassisted schools; but with regard to that portion of our population which is without education altogether, we require much more information before we can safely come to a conclusion as to the principles which should regulate education for England." Possibly we may have another Commission on the subject. Ritualism, Irish education, the Irish Church, Irish railways, and other questions, are under the consideration of Commissioners. It is no doubt a very convenient way of disposing of troublesome questions, and gaining time for a precarious Government.

In last night's debates the Roman question obtained prominent notice. Lord Stanley stated that England, in common with "almost all the Powers of Europe," had received an invitation to attend the Conference on the subject proposed by the Emperor of the French, and that the reply of her Majesty's Government was to the effect that they did not believe any advantage would arise or any practical result would follow from the Conference, unless, in the first place, there was some definite plan proposed for consideration before the Conference opened, and unless, in the next place, there appeared from preliminary negotiation, a reasonable probability that the plan would receive the assent of the parties most interested. We should imagine, from the free expression of opinion by our Foreign Minister, that the Conference scheme is practically at an end—for as his lordship said, such a diplomatic assembly is an excellent instrument for taking note of decisions already come to, but not for the discussion of questions on which there is a wide and fundamental divergence of opinion. The Roman difficulty will, therefore, be thrown back upon the French Emperor, who, as Mr. Horsman says, is placed in this dilemma—he cannot protect the Pope without humiliating Italy, and he cannot assist Italy without sacrificing the Pope.

Any general exposition of the opinions of the Opposition leaders is hardly to be expected on the first night of the Session. In the one house Earl Russell was mildly critical; in the other, Mr. Gladstone was, under the special circumstances, studiously forbearing. A warning was given that the Abyssinian expedition must be paid out of current revenue, and not by means of loans; and Earl Russell engages to assist the Government on the question of National Education, by proposing for discussion a series of resolutions on the subject. His colleague in the Commons intimated that he should not regard the appointment of a Government Commission, as any bar to the immediate consideration by Parliament of the Irish Church question, and hinted that it should not be left to such a body to suggest what changes were deemed necessary on a matter of such national importance. We may therefore look forward to animated debates on the Irish Church, soon after the regular meeting of Parliament. Indeed, the Session seems likely to be not so much an opportunity for passing legislative measures, as of ventilating questions of public interest in view of the coming general election.

Apart from the opening of the French and Prussian Chambers, there is little news of continental interest. King William, in his speech at Berlin, said that on no side could he see any danger of peace being disturbed, and he spoke with studied ambiguity on the Roman question. The Italian Parliament is convoked for the 5th of December, and the desperate condition of the finances of the kingdom may be inferred from the fact that one statesman after another has declined to take charge of that particular department of the Government. The news from Rome is perplexing. We are quite prepared to hear that the Pope is rather more obstinate than he was before, but the extensive measures which are being carried out for fortifying the Eternal City are only to be explained on the presumption that France is preparing for an energetic support of the temporal power of the Papacy.

The same hurricane which laid in ruins the town of St. Thomas, wrecked more than sixty vessels in the neighbourhood of that island, and destroyed some five hundred lives, seems to have done great damage to the city of San Domingo, and to have desolated the island of Tortola. There is good reason to believe that the story of the entire submersion of this small island—which is one of the Virgin Islands, and belongs to Great Britain—and the drowning of ten thousand persons, was a gross exaggeration. It seems probable that the shore lands may have been inundated by the Atlantic rollers, and that the horrors of a great fire were added to those of an invasion of the sea. But the telegrams

speak only of the loss of a single family, instead of hecatombs of victims.

THE QUEEN'S SPEECH.

THE address from the Crown to the Houses of Parliament—called by courtesy the Queen's Speech—read by the Lord Chancellor at the opening of a new Session—is now before the country, and will, no doubt, undergo the usual amount of friendly and hostile criticism. It closely resembles in form most of its predecessors, and its bald sentences may be regarded as the *residuum* which Cabinet criticism has suffered to remain of the various materials submitted to it by the departments. It is not in its own nature an interesting document. It certainly presents no triumph of neatness of expression, or of symmetrical arrangement of its topics. It is grammatical—and that is something in a Royal speech—but, as it tells comparatively little, so it discloses even that little in the driest, most disjointed, and least attractive manner possible.

The Speech opens with a reference to the most important of the subjects to which it makes reference—namely, the Abyssinian war. The Sovereign of that remote and nearly inaccessible country, who probably understands nothing of the responsibilities which a relationship to foreign nations is held by Europeans to impose upon him, is charged with violating all international law, in continuing to hold in captivity several subjects of this realm, some of whom have been accredited to him by her Majesty herself—and his persistent disregard of friendly representations is stated to have left the Crown no other alternative than that of making a demand for the liberation of the prisoners, and supporting it by an adequate force. There is an absurdity upon the face of it, as mischievous as it is pedantic, in treating semi-civilised Sovereigns, whose kingdoms lie quite out of our ordinary range, whether of adventure of commerce, as though the instant we put ourselves, though ever so incidentally, in contact with them, we are entitled to expect in them the knowledge, and demand from them the practice, of all the international usages which the comity of European nations and Courts has slowly established for the regulation of their mutual intercourse. The mere detention in captivity of certain foreigners, even when dignified with the official authority and privileges of envoys, may not be looked upon, for aught we know, by the Emperor Theodore in the serious light in which it would present itself to more civilised princes, and it seems extravagant to assume that between friendly representations and peremptory demands backed up by force there is no conceivable or possible alternative. We are glad to be informed that the only object proposed by the invading expedition is to effect the liberation of the captives, and thereby vindicate the honour of the Crown, and we await with some curiosity the explanation which our Foreign Secretary will doubtless hasten to give of the reasons which appear to have swayed his decision to resort to armed force so soon after his statement towards the close of last Session of the difficulties which rendered any hasty resolution inexpedient.

The reference to Italy, to the events which have recently endangered the stability of the throne in the Southern Peninsula, and the unity and independence of the kingdom, is free from the faintest tint of political sympathy; but it will be observed by most Englishmen with some satisfaction that even the present administration discern a natural connection and congruity between the relief of the Papal territory from the danger of external invasion, and the withdrawal of his Imperial Majesty's troops from Italian soil and that they look upon the latter as calculated to remove any possible ground of misunderstanding between the Emperor's Government and that of the King of Italy. The hint is a kindly one for both parties, and we trust it will be taken. But as we to ascribe to chance or to design, or to an association of ideas in the mind of a Turin Government, the fact that close upon the heels of the allusion to "a band of Italian volunteers" follows a denunciation of "the treasonable conspiracy commonly known as Fenianism." Certainly the juxtaposition of the two paragraphs, called for, as far as we are aware, by no rule of composition, and by no official etiquette, is awkwardly suggestive—nor do we think it is quite consistent with evidence to declare that Fenianism, "baffled and repressed in Ireland, has assumed in England the form of organised violence and assassination." The isolated facts which have been thus interpreted, are both too few and too insignificant to sustain such an alarming characterisation, which will, we fear, promote rather than suppress the latent tendency to mischief.

The domestic policy of the Session, happily we think, will include no attempt to settle the Irish Church question. That will be the first business of the Reformed Parliament. The Act of last Session will be complemented by measures for amending the representation of the people in Scotland and Ireland, for carrying out the recommendations of the Boundary Commissioners, and for the more effectual prevention of bribery and corruption at elections. Nothing is said about University reform, but the old Public Schools Bill will make its reappearance, and the general question of the education of the people will be submitted for serious consideration in the confidence that the subject will be approached with a full appreciation, both of its vital importance and its acknowledged difficulty. Amending and consolidating Bills relating to the mercantile marine will be introduced—permanent enactments for the prevention of the cattle-pague, framed with a view "to relieve the home trade from vexatious restrictions, and to facilitate the introduction, under due regulation, of foreign cattle for home consumption"—and certain law amendment projects, referred to by Lord Chelmsford at the Lord Mayor's feast—there, gentle reader, you have the Sessional bill of fare, as submitted in the customary form by Her Majesty's Government.

After all, however, the character of legislation is not invariably governed by the tenor of Royal speeches. We know how modestly and how tentatively the Reform of the House of Commons was announced at the beginning of last Session, and what kind of Act was eventually passed. Cabinet projects are liable to expansion as well as rejection, and what is submitted in one shape, will sometimes be perfected in another. Whether the existing Government can command a working majority, virtually disarmed as they are of the power of prematurely dissolving Parliament, is one of the questions which will need to be decided, and upon that decision will depend the course of legislation during the coming year. Our suspicion is that the Administration has spent its political influence, and must now exist, if it continue to exist at all, on sufferance. At any rate, the management of public affairs will lie rather with the Opposition than with the Government, and we shall probably once more see, as we have often seen before, that the Parliamentary party in office will be compelled to carry out the policy of the Parliamentary party in power.

NAPOLÉON'S SPEECH TO HIS CHAMBERS.

We confess our inability to discover any strong grounds for the obligation which some of our contemporaries appear to feel, to criticise every public utterance to which the Emperor of the French commits himself, as though it were dictated by the basest possible motive. It would be a sign of puerility, it is true, to accept from the lips of any sovereign, and especially from those of an autocratic sovereign, any chain of well-chased sentences he may offer to the public, as carrying upon its face the incontestable stamp of its own intrinsic worth, and to refuse to weigh it against the historic career of the donor in order to test its specific gravity, or, in other words, its real worth. But we regard it as an unfair use of the analytical process, and particularly so in the sphere of politics, to construct from a man's antecedents an inflexible scheme of the motives by which he is influenced, and to trace back to that scheme the impelling cause of whatever he does or says. We do not count ourselves among the admirers of Napoleonic ideas. We have seldom had much approbation to spare for his projects, and, in common with millions in this and other countries, we often feel impatient at the general disquietude and mistrust which the designs or supposed designs of one aspiring mind have so often excited in Europe. Still when even he disclaims mischievous intentions, and so far reconciles his own views of his own or his dynastic interests with the general good as to relieve us of painful anxieties, we are not over solicitous to find out a low, mean, selfish desire as the sole origin of his policy, or to prove that the soundest portions of his statesmanship have their roots in the corruption of his personal character. Such a conclusion may or may not be in harmony with the actual truth—but inasmuch as sufficient evidence is seldom or never within human reach to prove that harmony, we deem it but decorous to forbear giving judgment untempered by charity in reference to questions which fall within the regions of hopeless uncertainty.

There are several particulars in which the speech of the Emperor Napoleon to his Legislature on Monday last commands our concurrence, and will, we think, win the approbation

of the public. In the first place, its tone is unwontedly quiet—we may even say, subdued. There is very little in it that can be justly described as theatrical—no explosions of Imperial magniloquence—no clap-trap to "split the ears of the groundlings." In the next place, it is far less disfigured by egotism than similar documents have commonly been, and was apparently conceived, and is certainly expressed, much less in the spirit of a *Deus ex machina* than has been so offensively obtrusive on some former occasions. In the third place, it is eminently, and, as it seems to us, genuinely pacific, in its main bearings—with regard to Germany for example, to the Eastern question, and even to the reorganisation of the French army. Moreover, it is worthy of being noted, that his tranquillising assurances are not this time cast into a mould of vague, mysterious, diplomatic phraseology—but are specific, intelligible, and, so far as they go, satisfactory. Thus, he disclaims all right to take offence at the new form which the internal system of Germany has assumed in the past, or at any which it may assume in the future, in conformity with the wish of the populations, unless it shall threaten the interests or the dignity of France—a reservation which was probably thought to be due to the sensitiveness of the French people. Again, in regard to the East, he announces a policy in which all the Powers have agreed—the maintenance of the integrity of the Ottoman Empire and the improvement of the condition of the Christians. But we draw our inferences respecting Napoleon's real wishes for peace from his abandonment of his successive schemes for the reorganisation of his army, and from the intention which he announces, of substituting for them such modifications of the law of 1832 as will achieve the reduction of the effective strength of the army during peace, and its increase during war. Any such proposition must, of course, be judged of by its obvious tendencies when it is seen in all its details, but the mere announcement of it is a virtual disclaimer of aggressive intentions.

We wish the Emperor had been equally explicit in regard to Italy. We can hardly find fault, it is true, with the terms he employs in describing the past—but we find little ground for satisfaction in respect of the future. "We may calculate the proximate time when our troops will be recalled home," is but an elastic promise, especially when followed by the declaration that "for us the Convention of the 15th of September exists so long as it is not replaced by a new International Act." Nor, we confess can we see much hope in the assurance that "the relations of Italy to the Holy See interest the whole of Europe, and we have proposed to the Powers to settle these relations at a Conference, and thus to prevent new complications." Napoleon III. may mean well in his heart to the infant kingdom at whose birth he may be said to have assisted, but we fear he wants the decision of purpose which would deliver Italy out of the hands of the Revolution, and would probably at the same time release himself from the trammels of an intolerable bondage of sacerdotalism.

To the remaining topics of the speech we must content ourselves with the briefest reference. The paragraph devoted to the memory of the late Exhibition is perhaps a little more rhetorical than other parts of the address. We hope, indeed, that it has done something toward drawing closer the ties of fraternity between the nations, but we doubt whether it "has destroyed for ever a past of prejudices and of errors." We regret to hear of the slackening of industrial and commercial activity, and of the dearth of food resulting from the deficiency of the late harvest, and we concur with the Emperor in the belief that "free trade can alone secure supplies at lower prices"—but we acknowledge ourselves at some loss to harmonise the theory thus succinctly announced, with the practical step of the French Government in lowering by law the price of bread in Paris. We hope no similar discrepancy will separate deeds from words in reference to the political reforms again promised by the Emperor. "Let us," says he, "follow up the work which we have undertaken together"—"to uphold above controversies and hostile passions our fundamental laws, which the popular voice has sanctioned, but at the same time to develop our Liberal institutions without awakening the principle of authority." Time only can bring out the true interpretation of these carefully balanced passages, and to time, not altogether without some sense of misgiving, we must leave it.

THE PENDING ELECTIONS.

In a few days the vacancies that have occurred in the representation of Manchester and South Leicestershire will have to be filled

up. Both seats are being vigorously contested, and each election is likely, though on somewhat different grounds, to have some influence upon public opinion, and especially on the prospects of what we are wont to call "the united Liberal party."

If there is any one place in the United Kingdom that ought to give no uncertain sound in the present crisis of national politics, it is Manchester, which is presumed to represent the advanced Liberalism of the day, and is certainly adapted by its influence, enterprise, and numbers to take the lead in expressing the mind of the country. At the last election for this city, the Liberal party was unhappily divided. Two candidates of advanced views were fighting against each other, and it is not surprising that Mr. Edward James, the deceased member, was easily able to carry the seat against Mr. Jacob Bright and Mr. Heywood. Mr. Bright has now been invited to come forward by these two Liberal sections combined. Mr. Heywood's friends have honourably retreated from a position which could serve no practical object beyond a defeat of the Liberal party, and are now working hard to give Mr. Bazley a fit colleague by associating with him Mr. Jacob Bright.

In the programme of policy he has laid down, and in the able and intelligent speeches in which they have been explained, the brother of Mr. John Bright has shown that he has no need to depend upon any other claims than his own. In a certain sense his relationship is a disadvantage. The world in general has but scant gratitude for its political benefactors, but is ready enough to applaud those who have entered into the labours of others. The years of toil and sacrifice which John Bright has expended in educating the public mind as to the necessity of Parliamentary Reform are of no account—in genteel society, at least—compared with the audacity and dexterity of Benjamin Disraeli in appropriating the work of the Reform leader as his own, and "dishing the Whigs." It is hardly needful to refer in detail to the principles on which Mr. Jacob Bright seeks the support of the Manchester electors. Though it has been said that his address is "full of the Radicalism of a past-away period," we venture to think his politics are acceptable, not only because they are definite, but precisely because they meet the needs of the future.

The Liberal candidate for Manchester advocates the completion of the Reform Act of 1867 by a further reduction of the county franchise, a thorough redistribution of seats, and the adoption of the Ballot. He will support a scheme of national education by local rates, and justice to Ireland in Church matters, education, and land tenures. If all these questions do not concern the future good government of the United Kingdom, we know not what do. Mr. Bennett, though hardly a Conservative, comes forward for no other reason than that Mr. Bright has been nominated; Mr. Mitchell Henry because he is enamoured of obsolete Whiggism, and because a small section of Manchester politicians desire a milk-and-water representative. But will a great city like Manchester allow itself to be stultified in the councils of the nation by local jealousies, and the pretensions of feeble nonentities? Are all our great towns going to send up Thompsons to sit behind Mr. Gladstone, and paralyse the Liberal party? We have no doubt in the present case what will be the response of the metropolis of Lancashire, and that it will send Mr. Jacob Bright to the House of Commons to strengthen the hands of the Liberal leaders, and give them the assurance that, in the adoption of an advanced and definite programme, they will be sustained by public opinion out of doors.

In the South Leicestershire election, though the issue is not more distinct, the contest is freed from that Adamite element which is the bane of the Liberal party and the main cause of its exclusion from office. It is a contest between the Tory landlords and the Liberal freeholders of the district. Mr. T. T. Paget, a resident landlord of the county, encouraged by a requisition signed by more than two thousand electors, has consented to come forward and endeavour to rescue the seat vacant by the death of Mr. Packe from the hands of the Conservative party. The nominee of the local territorial magnates is Mr. Albert Pell, who proclaims himself a staunch supporter of Lord Derby and "the time honoured union of Church and State." His opponent, believing that the opinions of Mr. Gladstone "on all the great questions which must succeed Reform—upon education, economy, and the amendments necessary in our establishments civil, military, and ecclesiastical—are in accordance with those of the majority of the electors of South Leicestershire," is ready to put the matter to the test, and to leave the constituency to decide

between the manly, sincere, and earnest leader of the Opposition, and "the plausible, tricky, and versatile" Chancellor of the Exchequer. The struggle acquires additional interest from the special circumstances under which it will be fought. The Liberal party in South Leicestershire has been gradually growing in strength, and the local *Chronicle* vouches for the fact that there are on the register more than three thousand Liberals against two thousand Conservatives. But the majority of the landlords are Tories. Some few have honourably intimated that they will leave their tenantry free to act. But others, such as Earl Howe, have made a request, which is equivalent to a command, that the farmers on their estates should support Mr. Pell. If the Tory party should succeed in intimidating so large a number of electors as to win the seat, we shall be furnished with a new and striking argument for vote by ballot. The return of Mr. Paget would, on the other hand, vindicate the independence of the Leicester freeholders, and send to Parliament one of those staunch and trustworthy Liberals that are so much needed at the present time to prevent the disintegration of the party, and enable its leaders to feel entire confidence that, in taking up an advanced position, they are fully supported not only by public opinion, but by those who profess to follow them in the House of Commons.

THE AMERICAN SYSTEM OF EDUCATION.

The Rev. Newman Hall, in a recent letter from the United States to the *Christian World*, gives an account of his visit to the American schools in Portland, in the State of Maine. The city is divided into seven districts, each of which elects an alderman and three common councilmen, who form two courts. These elect a school committee, who fix what shall be spent in education, and report to the Corporation, who place the estimate on the city rate. All are so impressed with the importance of education that there is no difficulty in levying the tax. There are three series of schools. The "Primary," of which there are sixteen in a population of 30,000, are for the youngest children, though none are admitted below five years of age. The aggregate of children at school, between the ages of five and ten, is 3,600. In the junior classes they were spelling and singing; in the more advanced reading and doing simple sums in arithmetic. At a certain stage of proficiency, reached on an average at about ten years of age, the pupils enter the "Grammar-school." Of these there are six. The classes are all composed of boys and girls together, though they sit on different sides of the room, and up to a certain period the girls are as good scholars as the boys, or even better, and their presence is thought to have the effect of stimulating these to study, as they are all instructed and questioned together. Mr. Hall found several negro children sitting with the rest. In one room English Grammar was the subject, in another some difficult sums in "compound proportion" were being worked. The age at which the children pass into the "High-school" is generally about fourteen. Of course only some proceed from the Primary into the Grammar-school, and a still smaller number into the High-school. At the desks in a class-room of one of these there were about one hundred and fifty young women sitting, whose ages seemed to vary from fourteen to twenty-four. All were dressed very neatly, some handsomely, but quietly. Some were evidently "young ladies." One was pointed out as the daughter of a distinguished general, another as the granddaughter of a celebrated author. One was a coloured girl. Two lady teachers were on the platform, quietly presiding. There was not a whisper. Each girl was intent on study. One was preparing a lesson in Virgil. Another was at French. A third was busy on books of reference, preparing to write her essay. In another class-room there were about the same number of boys—one of whom was the Mayor's son—that were having a lesson in physiology. On another on the black boards were some advanced algebraical problems and geometrical figures. In another were elaborate drawings with chalk of steam-engines and other machines. The pupils were required to draw these in class, and give explanations of all the component parts. The "Course of Study" includes arithmetic, algebra, geometry, trigonometry, surveying and navigation, general history, physical geography and map drawing, natural history, natural philosophy, chemistry, physiology, botany, astronomy, mineralogy, geology, Latin grammar, Cæsar, Sallust, Virgil, Cicero, Tacitus, Greek grammar, Xenophon's *Anabasis*, Homer, French, Latin, and Greek prose composition, moral science, mental philosophy, and rhetoric. The school opens in the morning with singing a hymn, reading a few verses of the Bible by the pupils, and a short prayer by the superintendent teacher. There is no denominational distinction; neither is there any class distinction. The sons and daughters of wealthy merchants, professional men, and civic authorities sit side by side with the children of their humbler neighbours. The term of the High-school is four years. Without any payment, except for books, a child can be educated from the age of five to eighteen or twenty. Some parents who are merely day labourers send their children through the entire course, and fit them for professions. The "graduates" at the end of the High-school term can proceed at once to either of the Universities.

The State of Pennsylvania has a system of common schools, supported by the commonwealth, of which her people are quite proud. In 1860 she had 11,597 schools, in which were 13,194 teachers and 365,303 scholars. The expense of the system for that year was 2,500,000 dols. In 1866 the system had greatly increased its usefulness, there being in that year 13,146 schools, with 16,148 teachers and 725,312 scholars, while the total expenditure for that year was 4,195,258 dols., which is believed to be a larger sum than was expended for similar purposes during that year by any other American State.

THE FENIANS.

The four men who lie in the New Bailey, Salford, under sentence of death for the murder of Sergeant Brett, will be executed at eight o'clock on the morning of Saturday, the 23rd instant. In all probability Calcraft will be their executioner. The date was fixed by the high sheriff on Thursday. The convicts are daily attended by a Roman Catholic clergyman. The guard of the 57th Regiment which was stationed within the prison, has been doubled since the men were condemned.

The Home Secretary has advised the Queen to grant an unconditional pardon to the man Maguire, who was lately under sentence of death at Manchester.

On Saturday afternoon at the Dublin Commission Court the proceedings were brought to a close. The prisoners convicted were called up for sentence. They all denied the jurisdiction of the court. Halpin and Warren made speeches, appealing to America. Costelloe protested his innocence. Warren and Halpin were sentenced to fifteen years' penal servitude, and Costelloe to twelve years. All the prisoners delivered most violent harangues, one of them saying that he would not give thirty cents for a lease of the British Constitution.

The pistol bullet has been extracted from the back of Sergeant Kelly, one of the policemen recently fired at in Dublin. He is doing well. The operation was performed by Dr. Butcher, and scarcely occupied a minute.

During the Fenian rising last March Ballyclough House, in the county of Cork, the residence of Captain Barry, a magistrate, was attacked by a party of insurgents, and robbed of arms, &c. The police have now dug up the stolen arms in a field belonging to a comfortable farmer named Francis Foley, of the neighbourhood. The police arrested Foley and his son, who had just returned from America. A man named Duane, a tailor, and another man named Ryan, a farm labourer, have also been arrested for being engaged in the same offence.

On Sunday morning a public meeting was held on Clerkenwell-green, to adopt a memorial to Mr. Gathorne Hardy, the Secretary of State for the Home Department, praying for a commutation of the capital sentence in the cases of Allen, Gould, Larkin, and Shore, who are at present appointed to be executed on Saturday morning next. There were nearly 3,000 persons present. A memorial was agreed to.

On Monday a deputation went to the Home Office to present the memorial. By some mistake it was divided. One part of it went to the Home Office at half-past one o'clock, headed by Colonel Dickson. They were informed that Mr. Hardy declined to receive the deputation, and Colonel Dickson and his friends departed. At half-past two the other part of the deputation arrived, headed by Mr. Finlan, one of the speakers at the meeting on Clerkenwell-green. They, too, were told that Mr. Hardy would not receive them, and a letter was handed to Mr. Finlan from Mr. Hardy's secretary. Spite of the remonstrances of the office messenger, Mr. Finlan and his friends insisted upon going into a room adjoining, it is said, that in which Mr. Hardy was sitting. There Mr. Finlan read out the letter. The messenger interrupted this, and told the deputation they had no right there. Mr. Finlan ordered him off, and finished reading the letter, after which several of those present made threatening speeches. Having done this, they left the Home Office just as a detachment of police which had been sent for from Scotland-yard marched up. In the evening they held meetings, and resolved on endeavouring to get up demonstrations in favour of the convicts in London and other large cities.

A large meeting was held at the Lambeth Baths last night (the Rev. G. M. Murphy in the chair), at which a memorial was unanimously adopted for presentation to the Home Secretary, which, while repudiating all sympathy with Fenianism, and discountenancing the proceedings at the Home Office on Monday, prays for a commutation of the sentence on the prisoners.

Deasy, the Fenian who was rescued at Manchester, has arrived in New York, and been serenaded by his Fenian admirers. He is said to report that Kelly has escaped from England, and will ultimately turn up in America. Some of the New York journals publish statements as to the destructive intentions of the Fenians in English towns which the Irish papers likewise copy. The *Cork Examiner* prints an original Fenian letter, in the genuineness of which the editor believes "from internal evidence." The writer says that "the night that succeeds the day they (the Manchester convicts) are to hang will see every town and city in England on fire, and it will be no small fire either, for there will be a good many in each town."

It is stated that information had been received from a reliable source that "Colonel" Kelly is in Belgium, and Stephens in Paris in distressed circumstances. He has been turned out of two lodgings for want of money to pay his way.

Court, Official, and Personal News.

On Saturday, her Majesty and suite paid a flying visit to Knele Park, the country seat of Lord De La Warr, near Sevenoaks. Soon after the train had passed Ealing station one of the valves of the locomotive broke, and her Majesty's further progress was of course interrupted. As soon as it could be effected a telegraphic message was sent on to request that another engine might be forwarded without delay. While waiting for the fresh locomotive a coal train fortunately came in sight. Its engine was at once taken off the coal train and attached to the Queen's train. Her Majesty's journey was then resumed.

The Queen and Royal Family attended Divine service on Sunday morning in the private chapel at Windsor Castle. The Rev. Stopford Brooke, the biographer of Mr. Robertson of Brighton, was the preacher.

The tradesmen who supply the royal palaces have been informed that they must accept 8½d. a pound for the best mutton, or the Queen's custom will be withdrawn.

The Court is expected to leave for Osborne about a fortnight before Christmas, after the Queen has paid her annual visit with the Royal Family to the tomb of the late Prince Consort, on the 14th, the anniversary of his death.

The Prince and Princess of Wales are at Sandringham.

Lord Derby gave the customary Parliamentary banquet, in connection with the opening of Parliament, on Monday evening, to his supporters in the Upper House. A banquet was also given to the Government supporters in the Lower House on the same evening, on behalf of Mr. Disraeli. The Chancellor of the Exchequer was not, however, able to be present, in consequence of the dangerous illness of Mrs. Disraeli, who is constantly attended by Drs. Gull and Cowell.

On Monday night also Earl Russell gave a grand Parliamentary dinner at his residence in Chesham-place, when among his political friends present were the Marquis of Ailesbury, the Earl of Clarendon, the Earl Granville, the Earl of Stafford, the Earl Spencer, the Earl de Grey and Ripon, Viscount Halifax, Viscount Sydney, Lord Stanley of Alderley, Lord Taunton, Lord Foley, Lord Dufferin, Lord Lyveden, and Lord Romilly.

It is stated that the Duke of Richmond, President of the Board of Trade, is to meet the engineers and managers of the principal railway companies on the 22nd inst., in order to confer with them as to the adoption of a uniform system of intercommunication between passengers and guards, and between guards and drivers of trains in motion. Colonel Yolland has been inspecting some of the systems of communication now in operation, and on Monday last spent several hours at the Charing-cross station, in an examination of the apparatus and its working, as applied by Mr. Walker to the South-Eastern trains.

The *Gazette* of Friday contains an announcement that, in the Parliament of 1868, a bill will be applied for giving power to the Postmaster-General to acquire the property, rights, and interests of the telegraph companies of the United Kingdom.

A marble bust of the late Mr. Joseph Hume was on Thursday placed in the House of Commons library. This bust was presented to the House by his widow, and has been placed in the library by permission of the House.

The Government have resolved to resume the storm signals devised by the late Admiral Fitzroy.

Mr. Churchward, whose name was prominent some time ago, in reference to the mail contract, has been elected Mayor of Dover. The election of Mr. Churchward was strongly opposed by the Liberals.

UNIVERSITY OF LONDON.—The following are lists of candidates who passed the respective examinations indicated:—Second M.B. Examination.—Pass examination, first division—Marcus Beck, University College; Charles Burrell, King's College; John Cavafy, St. George's Hospital; John Reuben Bathurst Dove, London Hospital; Oliver Thomas Duke, Guy's Hospital; John Wickham Legg, University College; George Hunt Orton, St. Bartholomew's Hospital; Henry Franklin Parsons, St. Mary's Hospital; George Ralph Raine, Guy's Hospital; James Sawyer, Queen's College, Birmingham; Robert Shingleton Smith, B.Sc., King's College; Charles Edward Squarey, University College; Paul Henry Stokes, B.A., Guy's Hospital. Second Division.—Herbert Ray Archer, St. George's Hospital; Edward William Berridge, St. Bartholomew's Hospital; John Durham Bird, R. Manchester School of Medicine; William James Garrett, St. Bartholomew's Hospital; Joseph Groves, B.A., King's College; John Lloyd, Queen's College, Birmingham; Edward Mackey, Queen's College, Birmingham; Henry Morris, B.A., Guy's Hospital; William Thomas, Queen's College, Birmingham.

CURIOSITIES IN THE RE-ELECTION OF MAYORS.—The *Manchester City News* says that out of ninety-eight cities and boroughs, thirty-two re-elected their mayors on Saturday. At Carnarvon Mr. Llewelyn Turner was elected for the ninth consecutive year; at Kendal, Ald. J. Whitwell for the sixth consecutive year; Saffron Walden, Mr. J. Clark for the fifth time in succession; at Beverley, Ald. Silvester; Buckingham, Mr. Henry Thorpe; and Leicester, Mr. T. W. Hodges, each for the third year in succession.

Literature.

MOTLEY'S UNITED NETHERLANDS.*

There is no need of any words of ours to bespeak a favourable reception for the new volumes of Mr. Motley's great history. Though he is narrating the progress of a struggle whose details are rather complicated, and would in many hands become somewhat tedious, the interest of the reader is never suffered to flag. Graphic sketches of personal character, striking episodes told in a style which is all the more effective because there is in it nothing strained, clear, philosophic, and eloquent expositions of the great principles at issue in the strife, and of the bearing of incidents that may at first seem very trivial, upon the final result, diversify the course of the story and give it variety and life. It is not enough that we find such a union of extreme care in the mastery of details, with that power of taking broad general views and exhibiting the philosophy of the whole, which distinguishes the historian from the chronicler. A mere chronicler, indeed, would become perfectly intolerable, in treating such a subject as our author has in hand here; for the extent of the field over which the contest extended, the variety of separate personal interests that were striving for the mastery, the multitude of intrigues that were for ever crossing and recrossing each other, demand a more than ordinary share of that clear-sightedness which enables a writer to take a general survey of the field, and so understand the relation and the comparative importance of the innumerable movements that are going on in its different parts. It is because Mr. Motley has this faculty, because he perceives for himself, and is able to put distinctly before his readers, the connection between the anxious, and as it might seem to some, the petty conflict maintained for so many years by the "Beggars" of the Low Countries (surely no inappropriate name when we remember the miserable, half-starved condition of the Flemish troops during a great part of the war) against the power of Spain and the great European struggle against priestcraft and despotism, because, following all the threads of that curious web of craft, falsehood, and intrigue, which was so diligently woven in that little chamber at the Escorial, he is able to give us so perfect a *coup d'œil* of the policy of the period, that his work has special value and attractiveness. But the error is so uncommon that it may well be forgiven.

Our author, also, has a special advantage from his Republican education and sympathies. It may be that this is not without something to counterbalance it in the tendency to look too much on the bearing of the events he narrates on the American questions of to-day or rather of 1863, the date at which a good deal of the first part of these volumes was written; but in our view, this is but a slight subtraction from the gain secured by the greater boldness and freedom in the judgment of men and things, and especially of those exalted personages with whom historians are often so tender, which are the result of the American training and surroundings. We do not say we should always form just the same estimate of individual characters as that which he has given, but we greatly admire an outspokenness which stands in such striking contrast to the style so often adopted. The "divinity which doth hedge a king," the feeling which so affected the proud Earl of Chatham that the self-possession which degenerated into *hauteur* and arrogance in his dealings with his equals was exchanged for the most servile adulation and utter prostration when he came into the presence of his king, and from which it is said the most distinguished statesman of our own day is not exempt, has undoubtedly had its influence on historians. It is not that they have been unwilling to speak strongly of a king to whose policy they were opposed—although even here there has been a want of that strength and frankness of utterance which would have been adopted towards one of the unprivileged—but specially that an unnatural lustre has been thrown round the lives of monarchs and others of the favoured class. Mr. Motley is perfectly free from this feeling. We are obliged even to admit that sometimes he seems to err in the contrary direction, and in his anxiety to render due honour to the services rendered by the people, has hardly done justice to the influence of the character and achievements of particular individuals.

Of course he contrives to point out, and he

* *History of the United Netherlands, from the Death of William the Silent to the Twelve Years' Truce—1609.* By JOHN LOTHROP MOTLEY. In four vols. Vols. 3 and 4. With portraits. (London: John Murray.)

does it in the most masterly style, the remarkable combination of littleness and badness to be found in Philip II. He is the villain of the story, and he is painted in colours sufficiently dark, though not darker than is fully warranted by the unquestionable evidence adduced. The longer he lives the more subtle become his schemes, the darker and falser his treacheries, the more repulsive his crimes, and altogether the more odious the man as he now stands revealed to us in the clear light shed on the tangled plots of that wicked and selfish life by his own despatches. We shrink from believing, that which manifestly was credited extensively in his own time, and which our historian seems half disposed to accept himself, that in despair of carrying out his ambitious schemes relative to France in any other way, he actually contemplated obtaining a dispensation from the Pope to marry his own daughter! Considering that he had previously gone so far as to marry his niece, there is perhaps nothing absolutely incredible even in this monstrous story, and yet we would give this miserable incarnation of bigotry and statecraft the benefit of the doubt which the instinctive recoil of the heart from so horrible a thought would suggest. Verily, there is enough without this to justify the strong language which Mr. Motley adopts. Nothing can more thoroughly exhibit the irredeemable baseness and innate falsehood of the man than his treatment of Alexander Farnese, the loyal servant, the accomplished statesman, the matchless soldier, who had brought to his cause one of the keenest intellects of his day, and had toiled and fought for him with a devotion and fidelity rarely equalled, who had required the cold and unreasonable treatment of the most jealous and suspicious master that ever lived with absolute and un murmuring zeal and obedience, and who by his own skill had again and again retrieved the disasters caused by the foolish and exacting policy of the Royal invalid, who fancied himself able, from his little cabinet at Madrid, to direct all the affairs of Europe. If ever man deserved the trust and gratitude of a prince, the Duke of Parma deserved that of Philip; but the King was incapable of such a feeling, and the very eminence of the services his viceroy rendered only disposed him to listen the more eagerly to the calumnies of his enemies against one who, if there had been a feeling approaching to treason in his heart, might easily have baffled all Philip's plans, and secured for himself the sceptre which was falling from the nerveless grasp of his master. Mr. Motley shows his fairness by the way in which he exhibits the high qualities of the Duke, the most formidable adversary against whom the cause in which he is so deeply interested had to contend. Feeling that it would be a mere weakness to hanker for any possible connection between truth and Italian or Spanish statecraft of that day, "that the truth was not in it nor in him," he fully recognises; and again and again, in the course of the narrative, points out "his heroic achievements, his fortitude, his sagacity, his chivalrous self-sacrifice," even while feeling that high above all "shines forth the baleful light of his (the King's) perpetual falsehood." But though false in all his dealings with heretics and their abettors, and in fact with all his enemies, after the approved style of the Machiavellian policy of the day, which was so steeped in falsehood itself that it believed in the existence of nothing but falsehood in others, and was therefore effectually baffled only when men had recourse to the very simple, but at that time very uncommon expedient of speaking the truth, Alexander Farnese was invariably true to his master. Yet death only saved him from the cruel degradation and dishonour, and, if we are to judge from other examples, the treacherous murder, that master had intended for him. It is a sad spectacle, that of the mere wreck of a man, as yet hardly past his prime, but already "a wearied, broken-hearted old man," "suffering from a badly-healed wound, from water on the chest, degeneration of the heart and gout in the limbs," all the penalties of the extreme devotion to the man from whose cruel grasp he was only saved by the merciful death which put a period to his sufferings. Surely a baser and viler man than Philip has rarely, if ever, played a part in history, and all will easily understand and approve the severe judgment Mr. Motley passes on one who was emphatically the scourge of Europe.

But though Philip rightly and naturally comes in for the strongest expressions of Mr. Motley's condemnation, the historian has not a much higher respect for other royal personages who are prominent actors in the great drama. Most writers of the new school would have found some hero in the portraiture of whom they would expend their strength, and then require their readers to join with them in doing reverence, but though he

certainly has much more promising material, than much out of which heroes have been manufactured, he very wisely eschews the temptation. Elizabeth is far from being perfect as a woman or as a sovereign, but she is at least infinitely to be preferred to her father; and if Henry of Navarre does not belong to the highest order of man, he is grand and noble indeed when compared with Frederic the Great, or that still more remarkable specimen of a man his father. But Mr. Motley has undertaken to write a history, not to rehabilitate a doubtful or enhance an already illustrious reputation, and his aim is, therefore, regardless of all party traditions, to paint men as they really were. Perhaps his contempt for the assumptions continually made on behalf of royalty and his scorn of the unreal representations that have been so long palmed upon the world, may carry him in some cases a little too far, but on the whole, we believe his estimates to be substantially just, and in times when there is so strong a tendency to worship mere success, and the power by which it is achieved, particularly if it has been employed on the side of the party to which the writer belongs, there is something specially refreshing in the high moral tone of this book, and the impartiality with which its censures are distributed to friend as well as foe.

After the murder of William the Silent, Mr. Motley finds but little of the heroic element in the Protestant ranks. We doubt whether he has made sufficient allowance for the extraordinary difficulties by which Elizabeth found herself surrounded, and which may form some apology for the vacillation, insincerity, and consequent feebleness which marked her policy. But it is his judgment of the Bearnese which will probably cause the greatest astonishment and provoke the most opposition. Not all the brilliant qualities which made him a popular idol in his own days, and have thrown a glamour over the eyes of the historians who have portrayed him, the fortitude with which he struggled against adversity, the chivalrous daring which went to the very borders of rashness, the dexterity with which he managed to repair the consequences of his errors, his art as a statesman, and his prowess as a general—blind our author to his intense selfishness. Adroit, shrewd, dashing, capable of taking advantage of every opportunity which his adversaries threw in his way, marvellously successful in outwitting their craft by the subtlety which he concealed under a light and winning exterior, he undoubtedly was; and for the masterly style in which he played one of the most difficult and contradictory parts ever assigned to mortal man, he has full credit here. But at the same time Mr. Motley does not hesitate to point out how all was marred by the absence of any high principle to guide him, and how little after all there was of true nobility in him. A few brief but pithy sentences give his idea of the man who, though without any sympathy with the Protestant faith, did perhaps as much as any man of his day to defeat the designs of the great Romish confederacy, and to secure the partial triumph which the principles of religious liberty won.

"Rarely has a great historical figure presented itself to the world so bizarre of aspect, and under such shifting perplexity of light and shade, as did the Bearnese in the early spring of 1590. The hope of a considerable portion of the Catholic nobility of his realm, though himself an excommunicated heretic; the mainstay of Calvinism, while secretly bending all his energies to effect his reconciliation with the Pope; the idol of the austere and grimly puritanical, while himself a model of profligacy; the leader of the earnest and the true, though false as water himself in every relation in which human beings can stand to each other; a standard-bearer of both great branches of the Christian Church in an age when religion was the atmosphere of men's daily lives, yet finding his sincerest admirer, and one of his most faithful allies, in the Grand Turk; the representative of national liberty and human rights against regal and sacerdotal absolutism, while himself a remorseless despot by nature and education, and a believer in no rights of the people, save in their privilege to be ruled by himself, it seems strange at first sight that Henry of Navarre should have been for centuries so heroic and popular an image. But he was a soldier, a wit, a consummate politician, above all, he was a man, at a period when to be a king was often to be something much less or much worse."

Prince Maurice is the foremost figure in the present volumes; and there is something worthy of high praise, which is not grudgingly rendered, in the great work which he did in rescuing the cause of freedom in the Netherlands from the sad condition into which it had fallen after the death of his great father. When the scene opens in these volumes the prospect was discouraging enough. Though the proud Armada designed to subjugate England had been subdued, the power of Philip seemed as yet unbroken; while the quarrels among the leaders on the opposite side, and especially, we grieve to add, the misconduct of Englishmen, had enfeebled the popular party. It appeared to be only a question of time how long the unpaid, ill-disciplined, half-starved

forces of the States-General could hold out against the veteran troops and the vast resources of Philip. Happily for the world, Philip's was that overweening ambition which defeats itself. He coveted universal power, and in grasping at the unattainable, lost what might otherwise have been within his reach. He was bent on obtaining the crown of France, and started the war in the Netherlands, and broke the heart of his greatest general, in order that he might pursue the mad projects of his ambition. Happily, too, in the young Prince of Orange Holland found a worthy champion, who first trained himself in the art of war, and then used his knowledge to organise the forces of his country, and so to maintain the unequal conflict until the obstinacy of Spain gave way, and the freedom of the United Provinces was acknowledged. It is, however, the heroic endurance of the people which most excites Mr. Motley's admiration. "Already (he says) there seemed ground for questioning the comfortable fiction that 'the accidentally dominant families and castes were by nature wiser, better, braver, than that much contemned entity—the People. What if the fearful heresy should gain ground, that 'the people was at least as wise, honest, and brave as its masters'? What if it were found out that we were all fellow worms together, and that those 'which had crawled highest were not necessarily the least slimy'? It was not the princes and nobles, who, whatever the party to which they belonged, contrived in most cases to look well to themselves, but the poor peasants, who saw themselves utterly ruined, and yet bore suffering with patience rather than be untrue to conscience or to liberty, and who performed, as these volumes show, almost incredible feats of valour and daring, who were real heroes. They are still regarded by many, and too often even in history, as the mere counters in the game at which their superiors were content to play. The way in which Mr. Motley tears aside the mask and shows how unworthy were many of the leaders, how noble and true numbers of the followers, will not be popular in some quarters, but there is a manliness and truth in it which we greatly like. We would gladly follow our author through the pages of these charming volumes, and pause to admire the exquisite passages describing heroic adventure with which they are studded. But even the brilliancy of these sketches is not to us so attractive as those eloquent enforcements of right principles which we find throughout, and which have in them a ring of freedom and of boldness which must awaken a response in many a heart.

SIR SAMUEL BAKER'S NEW BOOK.*

The recent discovery of the lake sources of the Nile by Sir Samuel Baker, Captains Speke and Grant and others, only partially elucidated the apparently insoluble problem of the ceaseless flow and annual overflow of the mighty river. It verified the confident expectation of eminent savans that the perennial stream would be traced back to unknown reservoirs in Central Africa, but it left untold the secret of the annual inundation of Lower Egypt, during the months of June to September. The result of a previous exploration by Sir Samuel Baker of the Nile tributaries which have their rise in the highlands of Abyssinia, however, confirms the opinion held from time immemorial by eminent geographers, that the latter phenomenon was to be referred to the climatic changes of that country. It is of this exploration, and the adventures incident to it, that the present volume treats. "The exploration of 'the Nile tributaries of Abyssinia,'" says Mr. Baker, "divides the Nile system into two portions, and unravels the mystery of the 'river, by assigning to each its due share in 'ministering to the prosperity of Egypt.' Through thirty degrees of latitude the resistless river flows between its banks, fed by the never failing lake sources of Central Africa, while the periodical inundation, and the ever increasing deposit of mud which has created the delta of Lower Egypt, are due to the rains of Abyssinia.

It is necessary to remark that little is to be learned from these pages concerning Abyssinia itself. To traverse the vast chain of mountains forming the western frontier of that territory, was no part of Sir Samuel Baker's plan, which appears rather to have been to trace back the main tributaries from their junction with the Nile to their efflux from mountain gorges. The subsequent expedition in search of the Nile sources, which formed the subject of the fascinating book issued last year,

was commenced from Khartoum, whither Sir Samuel and Lady Baker arrived by a circuitous route which touched all the tributaries.

As may be readily imagined, a twelvemonth spent in travelling over some two thousand miles of such wild and hitherto almost unexplored country has furnished Mr. Baker with ample materials for exciting narrative and interesting information, and he has utilised them with a discrimination and literary ability that would bring honours to a man who had spent his life in pursuing literary fame.

So far as the main object of Mr. Baker's search precedent to his journey to Central Africa was concerned, it would almost seem that he might have spared himself and his noble and courageous wife, or his "good angel" as he justly calls her, nearly a twelvemonth of perilous adventure. His journeys had barely commenced when he was somewhat rudely and emphatically made aware of a very important element in the Nile system. Perhaps, had he known then as much as we do now about the N'yanzas—thanks especially to his undaunted energy—he might have desisted from further search in the region of Abyssinia when he had discovered that the Atbara was in fact the parent of Egypt and the cause of her fertility. It is not ours to complain that his unconquerable resolution determined otherwise. It was about five weeks after starting from Korosko across the scorching desert, that the discovery alluded to was made. We will give the account in his own words:—

"The cool night arrived, and about half-past eight I was lying half asleep upon my bed by the margin of the river, when I fancied that I heard a rumbling like distant thunder. I had not heard such a sound for months, but a low uninterrupted roll appeared to increase in volume, although far distant. Hardly had I raised my head to listen more attentively, when a confusion of voices arose from the Arabs' camp, with a sound of many feet, and in a few minutes they rushed into my camp, shouting to my men, 'El Bahr! el Bahr!' (The river! the river!)"

"Many of the people were asleep on the clean sand on the river's bed; these were quickly awakened by the Arabs, who rushed down the steep bank to save the skulls of my two hippopotami that were exposed to dry. Hardly had they descended when the sound of the river in the darkness beneath, told us that the water had arrived, and the men, dripping with wet, had just sufficient time to drag their heavy burdens up the bank.

"All was darkness and confusion; everybody was talking and no one listening, but the great event had occurred; the river had arrived 'like a thief in the night.' On the morning of the 24th of June, I stood on the banks of the noble Atbara river at the break of day. The wonder of the desert! Yesterday there was a barren sheet of glaring sand, with a fringe of withered bush and trees upon its borders, that cut the yellow expanse of desert. . . . In one night there was a mysterious change, an army of water was hastening to the wasted river; there was no drop of rain, no thundercloud on the horizon to give hope, all had been dry and sultry; dust and desolation yesterday, to-day a magnificent stream, some 500 yards in width and from fifteen to twenty feet in depth, flowed through the dreary desert.

The rains were pouring in Abyssinia! these were sources of the Nile!

Mr. Baker was not the man to be satisfied with an easy triumph. He tracked the course of the Atbara and its main affluent, the Setitte, for about 600 miles until, about ten months later, he forded the former "in its infancy, 'hardly knee-deep, over its rocky bed of about sixty yards width."

We should be giving a poor account of this remarkable book, if we made no reference to the mode of life to which Sir Samuel and Lady Baker were introduced by the necessities of "the situation." It would be almost incredible, did we not know that woman is born for endurance, how great was the daring, how heroic and self-sacrificing the love, which nerved the heart of the young girl to follow her husband through all the heat of the desert and the trackless wastes of the prairie until his word should be the signal for retreat. Every day, as it brought to Mr. Baker some new excitement, brought to her necessarily fresh anxiety, for it committed them more irrevocably to an enterprise in the prosecution of which the conditions of existence were inseparable from constant danger and privation. To the daring and skilful hunter every encounter with a formidable foe of the brute creation was a source of unmixed pleasure, however great were the odds against him; to his wife the contingency of a fatal termination to his exploits must have been always present. That she, no less than Sir Samuel, were sustained in their course by a firm faith in the protecting arm of Providence, is, however, frequently apparent, although it must be confessed that as a shrewd, practical, and thoroughly experienced traveller Mr. Baker did not neglect the precaution to "keep his power dry."

It would be tedious to enumerate, albeit it is not tedious to follow in the narrative, the innumerable feats of arms achieved during the expedition. From antelopes, gazelles, and giraffes, to hippopotami, rhinoceros, elephants, and crocodiles, an endless succe-

sion of game crowd the stage, and all, if they come within range, to be remorselessly brought down by the unerring rifle. The danger attending an elephant hunt in Africa is to the most skilful marksman very great. The "forehead shot" which Mr. Baker had always relied upon in Ceylon with so much confidence as to await a charge without trepidation, was found to be, save in one instance, ineffective. The discovery of this peculiarity in the conformation of the skull of the African elephant was attended with an almost fatal result. The adventure is thus described:—

"In a few moments we found ourselves in a small open glade in the middle of the jungle, close to the stern of the elephant we were following. I had taken a fresh rifle, with both barrels loaded, and hardly had I made the exchange, when the elephant turned suddenly and charged. Determined to try fairly the forehead shot, I kept my ground, and fired a Reilly No. 10, quicksilver and lead bullet, exactly in the centre, when certainly within four yards. The only effect was to make her stagger backwards, when in another moment, with her immense ears thrown forward, she again rushed on. This was touch and go; but I fired my remaining barrel a little lower than the first shot. Checked in her rush, she backed towards the dense jungle, throwing her trunk about and trumpeting with rage. Snatching the Ceylon No. 10 from one of my trusty Tokrooris, I ran straight at her, took a most deliberate aim at the forehead, and once more fired. The only effect was a decisive charge; but before I fired my last barrel, Jali rushed in, and, with one blow of his sharp sword, severed the back sinew. She was utterly helpless in the same instant."

This mode of killing is almost peculiar to the Hamran Arabs, and as it is referred to in the secondary title of the book, we will add the following quotation of the *modus operandi*:—

"Provided with horses, the party of hunters should not exceed four. They start before daybreak, and ride slowly throughout the country in search of elephants, generally keeping along the course of a river, until they come upon the tracks, they follow fast towards the retreating game. The elephants may be twenty miles distant; but it matters little to the *agageers*. At length they discover them, and the hunt begins. The first step is to single out the bull with the largest tusks; this is the commencement of the fight. After a short hunt, the elephant turns upon his pursuers, who scatter and fly from his headlong charge until he gives up the pursuit; he at length turns to bay when again pressed by the hunters. It is the duty of one man in particular to ride up close to the head of the elephant, and thus absorb its attention upon himself. This ensures a desperate charge. The greatest coolness and dexterity are then required by the hunter, who, now the hunted, must so adapt the speed of his horse to the pace of the elephant, that the enraged beast gains in the race until it almost reaches the tail of the horse. In this manner the race continues. In the meantime, two hunters gallop up behind the elephant, unseen by the animal, whose attention is completely directed to the horse almost within his grasp. With extreme agility, when close to the heels of the elephant, one of the hunters, while at full speed, springs to the ground with his drawn sword, as his companion seizes the bridle, and with one dexterous two-handed blow he severs the back sinew. He immediately jumps out of the way and remounts his horse; but if the blow is successful, the elephant becomes disabled by the first pressure of its foot upon the ground; the enormous weight of the animal dislocates the joint, and it is rendered helpless. The hunter who has hitherto led the elephant immediately turns, and riding to within a few feet of the trunk, he induces the animal to attempt another charge. This, clumsily made, affords an easy opportunity for the *agageers* behind to slash the sinew of the remaining leg, and the immense brute is reduced to a standstill; it dies of loss of blood in a short time, thus positively killed by one man with two strokes of the sword."

Our space forbids us making further extracts from Mr. Baker's book relating to his hunting expeditions. Entertaining as is the record of them, the chief value of the work lies elsewhere. To many readers the fulness of detail with which they are given will be wearisome, while it is quite as true that to others this will constitute its peculiar charm. But, after all, an elephant hunt or a rhinoceros hunt on one day is very much the same as on another, differing only in the amount of risk to life incurred, and the the varying success of the hunter; and when one has mentally realised the appearance of an "African bull in full charge, with his ears cocked, measuring about fourteen feet from 'the tip of one ear to that of the other in a direct line across the forehead,' his organ of wonder will either demand relaxation, or it will crave a stimulant which after that will not be found.

Passing these exploits, therefore, which were as remarkable for the courage and skill displayed in them as they were numerous, and, may we not add purposeless and cruel, we must hasten to add a few passages from the latter portion of the volume, bearing upon the possibilities of Egypt as a future mart for produce.

The African desert is waiting, as the vast continent of America waited before Columbus stumbled upon it, for the conquest of science and of civilisation. Every year the Nile pours into the Mediterranean a vast quantity of fertilising mud which is now forming a delta under the sea that is not only useless, but impedes navigation. The annual inundations are at present made available in the irrigation of a comparatively insignificant area of country in the immediate neighbourhood of the river, and the

* *The Nile Tributaries of Abyssinia, and the Sword-hunters of the Hamran Arabs.* By Sir SAMUEL WHITE BAKER. (Macmillan and Co.)

mechanical contrivances by which they are utilised are feeble to the last degree. Sir Samuel Baker may well rest content with his labours if public attention is guided by his recent discoveries to the extraordinary capabilities of Egypt. Our present relations with the Viceroy are, fortunately, on such a satisfactory footing that the idea need not be dismissed as chimerical that he may ere long seek the co-operation of European enterprise and engineering to accomplish a work to which his own subjects are unequal. As we write, the Egyptian Government is raising a loan of £2,000,000 on the Stock Exchange. Our notice of Mr. Baker's book shall be closed with the following quotation, from which, better than from any words of ours, it will be seen that the wilderness may yet become a fruitful field, and the Libyan and Nubian deserts may rejoice and blossom as the rose.

"Why should not the mud of the Nile, that now silts up the Mediterranean, be directed to the barren but vast area of deserts, that by such a deposit would become a fertile portion of Egypt? This work might be accomplished by simple means: the waters of the Nile, that now rush impetuously at certain seasons with overwhelming violence, while at other seasons they are exhausted, might be so controlled that they should never be in excess, neither would they be reduced to a minimum in the dry season; but the enormous volume of water heavily charged with soil, that now rushes uselessly into the sea, might be led throughout the deserts of Nubia and Libya, to transform them into cotton-fields, that would render England independent of America. There is no fiction in this idea; it is merely the simple and commonplace fact that, with a fall of fifteen hundred feet in a thousand miles, with a river that supplies an unlimited quantity of water and mud at a particular season, a supply would be afforded to a prodigious area, that would be fertilised not only by irrigation, but by the annual deposit of soil from the water allowed to remain upon the surface. This suggestion might be carried out by gradations; the great work might be commenced by a single dam above the first cataract, at Assouan, at a spot where the river is walled in by granite hills; at that place the water could be raised to an exceedingly high level, that would command an immense tract of country. As the system became developed, similar dams might be constructed at convenient intervals, that would not only bring into cultivation the neighbouring deserts, but would facilitate the navigation of the river, that is now impeded, and frequently closed, by the numerous cataracts. By raising the level of the Nile sixty feet at every dam, the cataracts would no longer exist, as the rocks which at present form the obstructions would be buried in the depths of the river. At the positions of the several dams, sluice-gates and canals would conduct the shipping either up or down the stream. Were this principle carried out as far as the last cataract, near Khartoum, the Soudan would no longer remain a desert; the Nile would become not only the cultivator of those immense tracts that are now utterly worthless, but it would be the navigable channel of Egypt for the extraordinary distance of twenty-seven degrees of latitude—direct from the Mediterranean to Gondokoro, N. lat. 4 deg. 54 min.

THE HUGUENOTS.*

We are not concerned with Meyerbeer's opera, either music or words, but with a volume of sensible, clearly-written English prose. Mr. Smiles has gained the ear of the public so effectually, that it becomes of some consequence what material he chooses, for the entertainment of an audience so large. His choice in this instance seems to us a happy one. All his works have been serviceable, but the moral here is higher, the strain more stirring, than in any of his former writings. To some readers of "Self Help" it appeared as if that very ably constructed portrait gallery contained rather too much, and as if they were looking at pictures, sometimes a little incongruous, crowded too closely together on the wall. George and Robert Stephenson, and the other engineers whose renown Mr. Smiles has done so much to perpetuate, all carved for themselves an honourable career, but their lives were not in any pre-eminent degree built on conscientious conviction. What he has undertaken in this instance, has a value as a chapter of religious life and experience, as well as in the general history of the world.

Mr. Hill Burton's "Scot Abroad" contains no story so tragic, or on the whole so momentous, as that of the fugitive or exiled Huguenot. The contingent which France had to send in to the exceeding great army of the Reformation, instead of establishing a Republic, as in Holland, or consolidating the foundations of a free and constitutional monarchy, as in England, was carried away as with a flood by bitter tyranny and persecution, and by cunning even more than by force. The foul murders of St. Bartholomew in 1572, cut the sinews of what might else have been a victorious resistance; and the Revocation of the Edict of Nantes in 1685, struck the finishing blow at freedom of conscience. We are willing to admit that the Huguenots themselves

had still something to learn, as to the real nature of religious liberty. It would be unreasonable to expect a body of some hundreds of thousands of people, to be in advance of all but two or three exceptionally enlightened spirits of their time. Again and again it happened, that the adherents of the Reformed faith suffered the fortune of war as belligerents, or were guilty on their own part of acts of extravagant intolerance and party spirit. But the undeniable fact remains, that in innumerable instances persons of either sex endured to be "destitute, afflicted, tormented," when conformity offered them an immediate way of escape. There are some inducements to conformity which are the same in every age, and whatever the precise form or creed which may happen to belong to the Church established by law, and claiming national submission. We cannot help thinking Mr. Smiles must have felt that some of the following observations would admit of a much more recent application than to the events and persons of the seventeenth century:—

"It was not merely free religious thought that Louis XIV. sought to stifle in France, but free thought of all kinds. The blow struck by him at the conscience of France struck also at its mind. Individualism was crushed wherever it asserted itself. An entire abnegation of the will was demanded. Men must abjure their faith and believe as they were ordered. . . . To indolent minds such an incident would no doubt save an infinity of trouble. Once induce men to give up their individuality, to renounce the exercise of their judgment, to cease to think, and entertain the idea that a certain set of men, and no other, hold in their hands the keys of heaven and hell, and conformity became easy. But many of the French king's subjects were of another temperament. They would think for themselves in matters of science as well as religion; and the vigorous, the independent, and self-reliant—Protestant as well as non-Protestant—revolted against the intellectual tyranny which Louis attempted to establish among them, and fled for liberty of thought and worship to other lands."

Considered independently of the honour and the pain of the sufferers themselves, the result to their country of the severities inflicted upon them, was nothing less than a grievous and irreparable loss. It was as if a right hand had been cut off from the nation, or her right eye plucked out, and with the effect of maiming her own powers and opportunities of "entering into life." The elimination from the population of France, by slaughter and by banishment, before and after the Revocation of the Edict of Nantes, of as much as could be eliminated of Protestantism, led to consequences which survive politically and socially to this day. Beliefs of a simply intellectual kind have filled a larger relative space ever since, in proportion to religious convictions; and the absence of a powerful middle class, strong in intelligence and Christian faith, as well as worldly prosperity, has borne bitter fruit in the unprincipled and violent characteristics of more than one revolution. Much of what the French people lost, we in this country gained. A very considerable number of the Huguenots who were driven from their native land, both at the earlier and later eras of persecution, brought their general intelligence and their industrial skill, great excellences, and sometimes both nobility of character and genius, to the shores of England and Ireland. It is one principal object of Mr. Smiles, to chronicle this infusion of a foreign element into our English life; to describe its incidents, and to show the nature and extent of the benefits with which directly or indirectly, the French refugees and their descendants have returned a recompense for the asylum which our ancestors so freely afforded. He has made the record quite sufficiently detailed and ample, and at the same time not voluminous. Touching and romantic traits are done justice to, and the practical side of the subject is especially elaborated.

"Some bought their way across the frontier, and some fought their way. They went in all sorts of disguises. Some as pedlars, others as soldiers, hunters, valets, and beggars. Some, to disarm suspicion, even pretended to sell chaplets and rosaries. The Huguenots conducted the emigration on a regular system. They had itineraries prepared and secretly distributed, in which the safest routes and hiding places were described in detail, a sort of 'underground railroad,' such as existed in the United States before the abolition of slavery there. Many escaped through the great forest of Ardennes into Luxembourg; others through the Vosges mountains into Germany; and others through the passes of the Jura into Switzerland. Some were shot by the soldiers and peasantry; a still greater number were taken prisoners and sent to the galleys; yet many thousands of them nevertheless contrived to make their escape. The flight of men was accompanied by that of women, old and young, often by mothers with infants in their arms. The hearts of the women were especially lacerated by the cruelties inflicted on them through their affections; by the tearing of their children from them for the purpose of being educated in convents; by the quartering of dragons in their dwellings; and by the various social atrocities which preceded as well as followed the Edict of Revocation."

After a similar recital on a preceding page, the following commentary occurs:—

"It may be asked, Why rake up these horrors of the

past, these tortures inflicted upon innocent women and children in times long since past and gone? Simply because they are matters of history which cannot be ignored or suppressed. They may be horrible to relate, it is true, but they were far more horrible to suffer."

In further explanation of his reasons for presenting to public notice these delineations of bigotry and of martyrdom, Mr. Smiles points out that some knowledge of the facts which he has brought into a focus, is absolutely necessary, in order to a just estimate of very much in the later history of Europe. His pages abound in interesting and often curious illustrations, of the different ways in which those who found safety and freedom in England, contributed to the wealth both of English industry and of English thought, and how, step by step, "they were eventually absorbed into and became integrally a part of the British nation." While there is no want of generalisation, and the unity of the work as a whole is throughout well preserved, a series of striking occurrences or achievements, is now and then singled out for a copious and minute description. Particulars are given of the large and prominent place which Huguenot officers and soldiers filled in the army with which William III. entered and reduced Ireland; of a Flemish Protestant immigration, earlier than the French, and of which traces remain in Sandwich, in Sheffield, and in other towns; of the French origin of some of our best English families; of several generations of the Dollonds and the Romillys; of the invention, by Lewis Paul, a refugee, of the spinning-rollers, which afterwards became better known through their improvement by Arkwright. Our last extract relates to matters which, if some of them be homely, are at all events not made tedious in the telling:—

"The help thus generally given to the distressed refugees by the nation, was very shortly rendered in a great measure unnecessary by the vigorous efforts which they made to help themselves. They sought about in all directions for employment, and being ingenious, intelligent, and industrious, they gradually succeeded in obtaining it. They were satisfied with small gains, provided they were honestly come by. French workpeople are better economists than English, and less afflicted for their wants. They were satisfied if they could keep a roof over their heads, a clean fire-side and the pot-au-feu going. What English artisans despised as food they could make a meal of. For they brought with them from France the art of cooking—the art of economising nutriment and at the same time presenting it in the most savoury forms—an art almost entirely unknown even at this day in the homes of English workmen, and a source of enormous national waste."

"Before the arrival of the refugees, the London butchers sold their bullocks' hides to the fellmongers, always with the tails on."

"The tails were thrown away and wasted. Who would ever dream of eating ox-tails? The refugees profited by the delusion. They obtained the tails, enriched their pots-au-feu with them, and revelled in the now well-known delicacy of ox-tail soup. The refugees were also very helpful of one another. The richer helped the poorer, and the poor helped each other. The Marquis de Ruigny almost kept open house, and was equally ready to open his purse to his distressed countrymen. Those who had the means of starting manufacturing and workshops employed as many hands as they could; and the men who earned wages helped to support those who remained unemployed. Being of foreign birth, and having no claim upon the poor-rate, the French artisans formed themselves into societies for mutual relief in sickness and old age. These were the first societies of the kind established by workmen in England, though they have since been largely imitated; and the Oddfellows, Foresters, and numerous other benefit societies of the labouring class, though they may not know it, are but following in the path long since tracked out for them by the French refugees."

"THE WORK OF GOD IN EVERY AGE."

We remember reading with great interest many years ago, when it first appeared, Mr. Froggatt's work entitled "A Revived Ministry—our only Hope for a Revived Church." Many other persons, and especially Christian ministers and students, were, we believe, deeply impressed by its perusal. It was a fervid, affectionate invocation to holy living, and to cultivate deep, spiritual piety. In form, the book was nothing more than a pamphlet, but we doubt if it would have gained anything by being expanded. Still less would the expansion have been an improvement, had it been assisted by a good deal of repetition, and by trying to combine a little general church history with accounts of religious revivals, and of the origin of missionary and similar societies. The present work appears to us to be very much like what might have been produced by such a process. It consists partly of rather unequal and unconnected narratives, and partly of matter which may have formed the subject of lectures or sermons, or reminds one strongly of that style of composi-

* *The Huguenots; their Settlements, Churches and Industries in England and Ireland.* By SAMUEL SMILES, author of "Self Help," "Lives of the Engineers," &c. John Murray.

* *The Work of God in Every Age.* By the Rev. W. FROGGATT, Author of "A Revived Ministry—our only Hope for a Revived Church," and of "Archippus; or the Christian Ministry, in a Series of Letters." Jackson, Walford, and Hodder.

tion. We are sorry to say this, both because we feel grateful to Mr. Froggatt for his former discourse, and because he writes now as if he were burdened with a message which a necessity is laid upon him to deliver. His strength evidently does not lie in the direction of history, and he has undertaken a task which could only be fulfilled historically, and with a good eye for the characteristic features of different nations or classes of people, or different periods of time. It is true, the professed aim of the work is to treat especially of the spiritual aspects of religion. But is it possible justly to delineate manifestations of religion either in present or past time, as long as they are handled only in their naked spiritual elements? We do not think it is. There are laws of the soul which are invariable, and the grounds of human salvation are eternally the same, but the modes in which religious knowledge is conveyed and its principles embodied in action, neither are nor can be independent of place or of time. Principles of righteousness and love which are realised in one form when social life is comparatively elementary, claim to be reduced to practice in a very different manner in a more advanced and complex social condition. There are thousands of English people, for example, whose intellectual and moral life is either feeble, less than half developed, for want of due exercise and scope; or it is developing itself in various close and important relations to science or literature or art, or politically or in trade, or in more of these ways than one. Ought we to contemplate this state of things with suspicion or dislike, or with sympathy and hope? Surely with the latter feeling rather. If the religion of Christ is held to be in its various provinces of thought and action nothing but a check upon sin, a restraint from evil, it will naturally come to fill, in those who so consider it, a correspondingly small place among human energies and motives. If, on the other hand, it be shown and experienced, not merely in its negative, but its positive, effects, as animating, impelling, and sustaining, in these as in every other species of useful or right action, its nature will be better appreciated, and the invigorating reaction on its own vitality will be salutary and great. One condition to be fulfilled, if piety is to prosper, is that those who expound the Word of God should maintain sound doctrine and contend earnestly for the truth. Another is, that they should not allow Christian truth as applied to the facts of life, to appear to sanction either a relaxed code of morals, or any type of character which is sickly and dwarfed. Preaching Christ, is to show Christ as He is in His own Divine person, and in His more immediate relations to the soul. But it is also at the same time to show Christ as He is being trusted and copied, in the actual strain and friction of week-day life. The title of a Divine work, is very justly given to the operation of the Holy Spirit in converting minds which have hitherto been all but unconscious of their responsibilities alike to God and to man. Is the work not as Divine, is the Spirit of God not as powerfully present, when those same minds are led on to aspire daily and practically to a higher, juster ideal—to assist each other in raising and purifying public opinion, and in living more nobly? There is nothing in Mr. Froggatt's statements directly opposed to these considerations, but with few exceptions he appears to us far too much to ignore them. We gladly extract, as one of the exceptions, the following:—

"Commerce, manufactures, trade, agriculture, and every variety of profession, are the necessary demands of human society. He is not a wise Christian who thinks that to guard and promote his spiritual health he must abandon them. If the world is to be regained to God, all the secular offices of life must be pervaded by the spirit of piety. Men must toil and get their bread and make fortunes, as servants and stewards of God. And you, Christian brethren, are to take the lead in this consecration of secular duties. Not to forsake them, but to exemplify religion in them, is what is emphatically required for the conviction and conversion of the world at the present hour. Men everywhere are breathlessly scheming and striving—often in violation of the simplest dictates of truth and honesty, almost always in forgetfulness of God—to become rich, and it is your part to carry into this scene of confusion and recklessness, the sober and righteous influence of Christian principle. Purged with these views, your secular engagements will neither endanger your own principles nor leave you without time for promoting the well-being of others. Yours is the ceaseless vocation of doing 'all things to the glory of God.' The invigoration of your piety will make this as easy and natural as the function of breathing in your natural life; and they who have reached this point will impress a sacredness on their most common affairs. Here, then, ye followers of Christ, is your high and hallowed distinction—to exemplify and diffuse piety. You fulfil the great end of life, not when your secular affairs are prosperous, but when, whether prosperous or not, they are discharged in the spirit of piety."

This passage is taken from the last page but two, out of three hundred and fourteen. We cannot help wishing that a like train of thought had occurred to the author when he was begin-

ning, instead of when he was closing, his work. Perhaps he would then have set his facts and admonitions in a framework of more living, human reality. He might have recognised more distinctly, and, in fuller proportions, the truth that every human faculty and interest in redeemed men is undergoing a present and actual redemption; that all honest work thoroughly and conscientiously done, and whatsoever things individual or national are just and lovely, may well be believed to be intrinsically approved of God, valued in His eyes for their own sake, and not simply as affording an occasion for the exhibition of piety.

DR. TEMPLE'S RUGBY SERMONS.*

The preacher has no easy task, who is called, Sunday after Sunday, to address the boys of a public school, and the difficulties are certainly not diminished by the fact that, as the head of the institution, he has daily to meet them in a different character from that of their religious guide. For a man in such a position to gain that hold upon the sympathies of his hearers which is essential to success, is itself no slight matter, and hardly less difficult is the task of presenting religious truth in such a form as to arrest the attention of the keen young intellects with which he has to deal, disposed, as for the most part they are, to treat the whole service as a necessary, but very unwelcome, bore. We are not sufficiently acquainted with the internal history of Rugby to say what have been the actual results of Dr. Temple's labours in this sphere, but the sermons before us furnish satisfactory proof of his fitness for the work, and show that if there has been any want of success, it has not been owing to any want of skill or effort on the part of the preacher. It would be invidious and unwise to compare them with the sermons of the man who not only revolutionised Rugby, but the public school life of England altogether. Suffice it to say that Dr. Temple has thoroughly imbibed the spirit of his great predecessor; that he has endeavoured to understand the characters, and faithfully and frankly to deal with the temptations, difficulties, and struggles of the youthful spirits whom he is seeking to influence; that, giving the prominence to practical rather than dogmatic subjects, he has sought to supply his hearers with great maxims and principles for their guidance and encouragement in the great battle of life, and to stir them up to the cultivation of "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely and of good report." It would be superfluous to say that there is no false sentimentalism in the volume; but there are many tender and touching utterances which reveal a heart thoroughly in earnest in its work, and anxiously concerned for the real spiritual good of all to whom these wise and wholesome words of counsel are addressed. There is great freshness and beauty in the way in which the truth is presented, often remarkable felicity in the use of Scripture, and a tone of true Christian manliness and charity throughout the whole which could hardly fail to secure for the preacher considerable influence over the hearts and consciences of his hearers. The fact that the volume has reached a new edition, is a satisfactory proof that it has, to some extent at least, met with the appreciation it deserves.

We do not suppose that Dr. Temple's theology is in all respects identical with ours. It would probably be more correct to say, what would be equally true in relation to all who receive the Prayer Book in its fair and natural sense, there are between us radical and fundamental differences. But these sermons are not designed to be theological, and however we may be conscious of an underlying distinction, especially perhaps as to the particular theory of the Atonement, it is impossible not to be struck with the singular charm which Dr. Temple throws around his description of the Divine love as manifested in the sacrifice of Calvary. The key-note of his whole teaching is struck in the opening sermon of the volume, a "Good Friday" discourse on the text, "I drew them with cords of a man, with bands of love," which is not at all an exposition of doctrines addressed to "well-taught minds and sharpened heads," but simply a very powerful appeal to the hearts of all, based on the wondrous love of God as the one great means for recovering the sinner. All who are able to get rid of the warping influence of our controversies, and feel that there may be a point of union for all who humbly rest their hope on Christ and His death, even though their explanation of the salvation in which they all nevertheless believe may be exceedingly diverse, must recognise the evangelical spirit as

well as the winning power of this discourse. The mere style of the appeals is all but perfect, in its directness, its point, its mingled tenderness and force, and if there are some elements wanting which many would deem essential to give completeness to the view of the truth, yet who would venture to say that he has not set forth the Gospel?—whose great aim is to teach us that, "if we have strength for nothing else, we yet 'may have strength to fling ourselves at the foot of the cross; to think not of the future, but of the past; to live, not in resolutions of amendment, but in love of Christ; for He 'loved us and gave Himself to die for us.'" Another sermon on the same theme, "God's inexhaustible love," shows that the preacher is not unmindful of the anger which even the God of infinite love feels against sin, but he says truly, "It is the anger of love; the anger of the deepest, purest, tenderest love that can be; of a love which faintly we describe by calling it the love of a Father,—that is the best type of it that we can find on earth, but even that falls short of it." "God's anger never for a moment forgets the sinner—in the sin, never for a moment ceases to draw us all with the bands of a man, with the cords of love. Even His anger is the anger of a righteous Father, who must, by virtue of His absolute holiness, insist on our living by the laws of holiness, but whose heart is not turned away." There is nothing more here than the great majority of those who maintain the most "orthodox" theory of the Atonement would admit, and probably, were the most intelligent advocates of the opposite opinions to compare their views, they would find less of practical difference than they imagine. Both rejoice in the riches of God's inexhaustible love; both recognise also the necessity for the manifestation of God's holiness; both regard the Cross of Christ as the one means of reconciliation between God and man. The one party thinks that too much stress has been laid on the effect of Christ's death upon the Divine government, too little on its influence in subduing the heart and renewing the nature of man; while the other asserts that its opponents ignore the propitiatory character of the sacrifice altogether. Each, doubtless, has something to learn from the other in order to give completeness to its own views.

We have been led into these reflections by some of Dr. Temple's sermons, and yet nothing certainly could be less controversial or more calculated to bring out the practical aspects of the truth he discusses. There are many of the sermons on topics of great importance—but which are not discussed very frequently, and rarely with such a mingling of intellectual discrimination and moral power as we find here—to which we should have liked to refer, but our space is already exhausted.

BOOKS FOR THE SEASON.—THE FIRST BATCH.

CHILDREN'S BOOKS.

Foremost among the early issue of children's books for the season we must place *Edwin's Faring*, by the Rev. E. MONRO, M.A. (Strahan), printed and bound uniformly with "Dealings with the Fairies" and "Lilliput Levee"; a truly royal book for the young, combining in a rare degree all the qualities which make a story both grave and gay, moving alternately to tears and laughter, and conveying a deep religious moral of paramount importance, not by casual hints or hackneyed phrases, but as the "backbone" of the whole thing. Poor Edwin! it seems hard that he should have had to part with so trusty a friend as his little squirrel, which almost lived in his bosom, at a time when friends seemed scarce; but duty and the higher law of his being made it plain to him that he must do so, and verily he had his reward. Like those who "shall receive a hundredfold in this present time, houses and lands," &c., &c., he gained a present treasure worth many squirrels to him, besides purchasing the good possession beyond; and to make things unexpectedly pleasant, he got his old squirrel back again. We have to read a good many books in the course of the year—but there! it is no use to deny it, a little book that ought only to have detained us long enough to form a fair judgment of its merits, held us enchained until legitimately released by page 223.

Aesop's Fables, illustrated by Wolf and others, and edited by the Rev. E. GARRETT, M.A. (Strahan), is another book of the same series as the above; and here let us suggest to Mr. Strahan that if he is going to encourage further in this direction the book-bestowing propensities of weak natures in so reckless a manner, he should furnish the critic and the bookseller with some apt designation of the series, say the "Fairy Series," so that their outward character may be briefly indicated. The hundred engravings which Messrs. Wolf, Zwecker, and Dalziel have contributed to this choice little volume are very good. Foxes never looked so cunning, nor cooks so proud, in the illustrated fables of our young days, but a good many things have

* *Sermons Preached in Rugby School Chapel in 1858, 1859, 1860. By the Rev. FRANK R. TEMPLE, D.D. New Edition. London: Macmillan and Co.*

altered since then. Long live the booksellers! May their shadows considerably increase towards the approaching festive season.

A batch of story books of the serious, but by no means heavy order, come from Messrs. Gall and Inglis, of Edinburgh. *Sheer Off*, by A. L. O. E., is the longest one, and is worthy of separate comment because it appears in a double form. It is issued as a single volume and also in a series of prettily illuminated tracts of about fifty pages, eight in number, contained in a paper packet. It can be read therefore in whole or in part, and—a great advantage—by a little dexterous management, by eight children of a family at once. The tales are all good, as everything is from the pen of A. L. O. E. *Agnes Leith*; or *the Path and the Lamp*; *Hugh Nolan*, the story of a brave, pious sailor-boy; *Ned Turner*, or *Wait a Little*, illustrating the dangers of procrastination; and the *Cord of Love*, by Jeanie S. Dammas, are all from the same firm, and all very suitable and well-written stories for the young, having a direct religious aim, and pursuing it in an unexceptionable way. In the last-mentioned little book, we may mention the transposition of pages 33–36 has greatly bewildered a juvenile reader, who has been industriously devouring its contents. Messrs. Gall and Inglis have also brought out, in gay and attractive binding, the ever-fresh *Arabian Nights' Entertainments*, with six coloured engravings on steel, which are quite as sensational in design as the stories they illustrate. By their aid the juvenile reader is carried more entirely into the region of pure romance and imagination, and is able to revel in the wonders and mysteries of such stories as those of "The Calendar," "Sinbad the Sailor," "Camarsaman and Badoura," and "Ali Baba and the Forty Thieves." For the younger children, the little two and three year olds, there are the following sixpenny illustrated books (mounted on cloth one shilling) the illustration being of that well-known and approved bold style of colouring and design peculiar to such works. The figures are an improvement on most of the class. The titles are—*Alphabet of Old Testament History*, *Daniel and his Three Friends*, the *History of Joseph*, and *Nursery Rhymes*.

Upside Down, from Sketches by McCONNELL, with verses by TOM HOOD (Griffith and Farran), will be declared great fun; a very handy book to circulate at a social gathering where it is found difficult to "get the steam up" until the evening is half over; a mirth-provoking book which has enough cleverness about it to relieve it from being simply ludicrous, and enough drollery to prevent it being dull. Mr. Hood's verse is quite in the spirit of the pictures. The characteristic of the latter is indicated by the title. They are all double. Looked at from one direction they are one thing, and from the opposite direction they are something quite different. The first is perhaps the most perfect, "As gentle as a deer," being a young lady with plentiful crinoline from one point of view, and a stag's head and neck from the other.

The Attractive Picture-book, a new gift from the old corner (Griffith and Farran), is of course a gift from the corner of St. Paul's Churchyard. We suppose it must be allowed to be a new gift, but the pictures are "reurrection pie," if we may use a school-boy expression generally descriptive of Saturday's dinner. There are no less than thirty large folio pages of pictures under this cover, but they are not new pictures, although they have not appeared before in a collected form, but have been elected from a great variety of books.

A Bushel of Merry Thoughts, by WILHELM BUSCH, described in verse by W. HARRY ROGERS (Sampson Low, Son, and Marston), comes to hand just in time for notice in this selection. We open the cover and find it difficult to tell who has done his work best, Mr. Busch or Mr. Harry Rogers. A little consideration leads us to think that those two gentlemen, although apparently of different countries, are intimately acquainted with each other, and enter with a surprising oneness of spirit into the execution of the designs and the interpretation thereof. The tales are four in number, "The Naughty Boys of Corinth," "The Cat and the Mouse," "The Disobedient Children who Stole the Sugar-bread," and "Ice Peter." Two illustrations adorn each page, and the descriptive verse is given like the hymns at Exeter Hall, "two lines at a time." In the first scene appears Diogenes in his tub, and two rude boys disturb his peace first by squirting water through the bung-hole, and then by "giving him a ride" in his "tubular" retreat. Their coats catch in a nail, and they revolve with the tub—

"But fate's stern course nor tears nor kicks can break,
Under the tub they go, and no mistake.
The tub stops still; but what a scene of woe,—
The boys are rolled as flat as calico."

And so they are, according to the drawing—so flat as to divert their appearance of every element of horror. This is a fair sample of the stuff prepared by Messrs. Busch and Rogers. It's not edifying, and is not meant to be, but it's good medicine for the youngsters never-the-less.

Nursery Tales, a new Version: Sea Fights from Sluys to Navarino, are two books adapted for Christmas gifts from the pen of Mrs. R. VALENTINE, published in an attractive form by Frederick Warne and Co. The former contains a series of old tales which will be antiquated, so long as youngsters return to hear a story read to them. *Hop and Little Red Riding Hood*, and *Little Red Riding Hood* of tales the book of eleven

stories is made up. The second is simply a collection of stories of some of our most interesting sea-fights in which a plucky boy will revel. Both are embellished with numerous original illustrations.

The same publishers bring out a small edition of *Bunyan's Pilgrim's Progress*, unabridged, with numerous coloured illustrations from original designs by Cooper; and for the babies, to *Aunt Louisa's London Toy Books* is now added *The Robin's Christmas Eve*, with large-painted pictures by Kronheim and Co., which will please adults as well as the little ones who sit on their knee to revel in them. This last is the size of a large copybook; and we may safely leave the whole to commend themselves to the judgment of our young friends, already agape for Christmas novelties.

Our Four-footed Friends (Partridge and Co.) comprises, in a handsomely-bound volume, a profusion of engravings, many by Harrison Weir, of scenes illustrative of animal life. Here we have stories woven together in one narrative—simple, but striking—of elephants, horses, cattle, dogs, cats, &c., gleaned from all quarters, and set in Mary Howitt's graceful prose. It is a book which, should it happen temporarily to fall into the hands of juveniles, cannot easily be reclaimed. If given to them it will not only excite their gratitude, but inculcate, with that seductiveness and simplicity which is the charm of Mrs. Howitt in writing for the young, admiration, kindness, and forbearance towards the animal creation. The volume is very nicely got up, and is prefaced by a poetical dedication to the Princess of Wales.

Fighting the Flames. By R. M. BALLANTYNE. (London: James Nisbet and Co.) This is one of those spirited, stirring stories, full of incident, instinct with brave and manly sentiment, in which boys delight, and in which Mr. Ballantyne has few equals. It is a story of the London Fire Brigade, and depicts in a lively and attractive style the arduous and heroic life of a member of that gallant body of men. Possessing great interest as a tale, it is more valuable still because of the lessons of courage, endurance, and self-sacrifice which it inculcates. To all boys it will prove a most acceptable and useful present.

Rosamond Leicester; or, the True Heroine. By H. A. H. (London: William Macintosh.) A very excellent, well-meaning, and no doubt many would say, most edifying story. It has, however, too much of the goody-good flavour for our taste. The heroine is one of those perfect characters whom a certain class of writers are so fond of depicting, very pious and devoted, and in virtue of her goodness, exercising a marvellous influence on all with whom she was thrown into contact. Still, despite her many virtues, her love for Ryle's Commentary included, we are disposed to think that many will regard her conduct to Mr. De Vere, the lover whom she discarded in so very unceremonious a style, as rather heartless, and to think she hardly deserved to be rewarded by such an exemplary husband as the pattern clergyman who is honoured to conduct her to the altar.

BRIEF NOTICES.

Black and White: a Journal of Three Months' Tour in the United States. By HENRY LATHAM, M.A., Barrister-at-law. (London: Macmillan and Co. 1867.) We have had so many books on America, and we appear likely to have so many more, that it really appears to be necessary, in the interests of a patient and much-suffering public, to remind travellers who intend to become authors that we have heard so much recently of North and South, black and white, Republicans and Democrats, that unless they have something of real novelty and worth to say on these now well-worn themes, they would do well to keep silence. Mr. Latham, the author of "Black and White," one of the latest books of this character, does not make any great pretensions. He gives us the record of three months' wanderings with the object principally of inducing "other Englishmen to go and judge for themselves" what manner of people their American cousins really "are." His book is little more than a "journal" written while travelling, as the panorama of America "was passing before my eyes. It was cut off in lengths" "as written, and sent home in the shape of letters." From a work prepared in such a way we cannot expect much, and our very moderate expectations are certainly not exceeded. We have had accounts in abundance of the Atlantic passage, of New York, the "wonderful glorified shops" of the Broadway, "something" "between a Manchester warehouse and a London club-house," of Washington and its "magnificent distances," of the gigantic hotels and railway system of our Transatlantic cousins, and find little to attract in such a mere diary of travel as Mr. Latham gives us. He is a kind-hearted, genial man, who received a very cordial welcome, and finds a pleasure in bearing his testimony to the wonderful hospitality with which he was treated, and which struck him the more for the contrast presented to the reception Americans too often find on this side the water. We fear there is truth in what he says as to the effect of our more cold and reserved habits on our visitors, and that "they return" "chilled and estranged," willing to believe henceforth everything they may hear about the "cold shade" and the "bloated aristocracy." It is very difficult, however, if not impossible, to alter the habits of a people. There is no doubt, too, that the aristocratic

spirit does affect our social life, and so, though we may admire the freedom of American life, there is not very much hope of our imitating it. But what we need from an American traveller at present is not mere personal reminiscences, except indeed those sketches of the celebrities of the Republic which always have an interest, as an intelligent view of the actual state of things, and this Mr. Latham seems hardly competent to give. Indeed, he tells us, "I do not pretend to understand American politics. Three years' close study might enable an Englishman to give a correct definition of 'a straight line Tammany Hall Democrat,' or any 'other of the ever-changing combinations in which politicians group themselves.'" No doubt, the man who looks at the subject in this spirit is not likely to give us much light. But American politics have great interest for Englishmen at present, and they are not that obscure and unintelligible thing which such a representation would lead us to believe. Since the commencement of the war, the lines of demarcation between parties have become much more distinct, and though, of course, there are subdivisions on both sides, which a stranger cannot readily understand, the Republican and the Democrat occupy a sufficiently defined position, and their relative strength and resources are subjects of great interest to thoughtful Englishmen. The truth is, Mr. Latham has not gone very deeply into difficult questions, and though he gives accounts of what different people whom he met said about various points, and devotes supplementary chapters to the negro and the Indian and the Alabama claims, we do not feel that their perusal has added much to our knowledge. Some of his sketches of leading men to whom he was introduced are interesting. With Jefferson Davis, especially, he had rather a long interview. The wily Southern leader seems to take a kindly interest in our affairs, and was extremely anxious to warn us against extending our suffrage. If there is anything wanting to make us feel more strongly the importance of a full recognition of the popular element in our government, it would be this tacit testimony that the champion of slavery had found an extended suffrage too strong for his system of injustice and wrong. Mr. Latham's journal, if not marked by any very attractive features, is, it is fair to say, a readable book, and the writer deserves commendation for the friendly spirit in which all his observations are conceived.

The Charitable Trusts Acts, 1853, 1855, 1860; the Charity Commissioners' Jurisdiction Act, 1862; the Roman Catholics' Charities Acts, together with the Statute Law, and cases Affecting Charities. Second Edition, by HUGH COOKE, and R. J. HARWOOD, of the Charity Commission. (London: Stevens and Haynes, Bell Yard.) This book is most usefully divided into three parts, reference to the various statutes which are printed in *extenso* being thereby much facilitated. The first part contains the Charitable Trusts Acts, and the Roman Catholic Charities Acts; the second part contains a collection of Statutes, and parts of Statutes, affecting charities; the third part contains concise and admirably arranged notes of cases affecting charities, and also a few precedents "to assist in the preparation of such documents as they may be applicable to." The very latest cases, those decided up to the end of Trinity term of the present year, are cited under their respective heads; and the authors have wisely consulted the convenience of the profession by referring readers of their book, not only to the authorised reports, but also to the *Law Journal*, and the weekly reports for full reports of the cases cited. There is a copious index to the book; the number of cases cited exceeds 140, and no pains have been spared to make the work a thoroughly trustworthy handbook of the law of charities.

EDUCATIONAL WORKS.

Mechanics for Beginners. By I. TODHUNTER, M.A., F.R.S. (Macmillan.) Mr. Todhunter has given in his present work a companion to his "Algebra for Beginners," and "Trigonometry for Beginners." This little book forms an elementary treatise on demonstrative mechanics, consisting of two parts, namely, statics and dynamics, and contains all that is usually comprised in elementary treatises on mechanics, together with some additions. The study of experimental physics and mechanics seems to be eminently fitted to answer the purposes of scientific teaching in our schools, and we are therefore thankful to the author for his handbook. Its publication is timely. The opinions which have just been published by Dr. Lyon Playfair, and which have received the support of many scientific men, attribute the manifest shortcomings of England at the Paris Exhibition to a want of general scientific education in our schools.

Arithmetic for the Use of Schools. By R. D. BEASLEY, M.A. (Rivington.) This work is primarily intended for the use of the boys in grammar and middle-class schools. Explanation of the elementary rules is omitted, and in the higher rules such explanations and illustrations are given as a boy of average ability can understand. Conciseness is studied, that a boy may learn the valuable lesson that no part of his text book may be slurred over unmastered. The author in his treatment of the Rule of Three, has ventured from the beaten path, considering that boys when they want to learn it are unable to understand the theory of ratios, and the

rule of thumb by which they usually work is injurious, as it gives them no test by which to know when the rule is applicable.

Outlines of English History, Scripture History, English Grammar, Geography. For School and Home Use. By J. O. CURTIS, B.A. (Simpkin, Marshall, and Co.) These sixpenny handbooks do not make any great pretensions to scholarship. They rely rather on their typography. Egyptian and old English type, and capitals and italics being used to indicate the relative importance of the various points of information. In looking over the historical outlines, we have been tempted to wish that some plan had been adopted by which the eye might assist the mind to recognise the various shades of historic credibility of the different "events" and "facts."

NEW EDITIONS.

We welcome with more than ordinary satisfaction *The Mill on the Floss* (Blackwood and Son), being the second volume of the new and illustrated edition of George Eliot's novels. The first volume of the series was issued complete in anticipation of some of the monthly parts, and hence the present volume appears after a considerable interval. We are delighted to renew acquaintance with poor misunderstood little Maggie and brave faithful Philip. As we have before remarked, George Eliot's novels bear twice reading, and many a little word or deed before unnoticed will start into prominence when read in the light of the developed story, marking, like chips on the stream, the windings or the progression of character.

Mr. Murray's new series of *Old Travels* is enriched by the addition of Mr. LAYARD'S (1) *Nineveh and its Remains*, and (2) *Nineveh and Babylon*. The former is, with slight additions to the text rendered necessary by subsequent discoveries, a reissue of his abridged work published in 1851. "In *Nineveh and Babylon*" we have an abridgement by the author of his larger work published after his second expedition, and an "Introduction" of some thirty pages, giving a résumé of the most important discoveries made by Sir H. Rawlinson and Mr. Loftus during subsequent expeditions, with which many of our readers may be already acquainted. As a means of popularising the interesting researches, which have during recent years unearthed lost cities and yielded much confirmatory evidence of the authenticity of Old Testament records, these volumes are most valuable. Their price is only seven shillings and sixpence, and we trust they may reach a large class of readers to whom the former works were almost inaccessible.

Advanced Text Book of Geology. Descriptive and Industrial. By DAVID PAGE, LL.D. Fourth Edition. Dr. Page understands the art of preparing scientific manuals as distinguished from mere class books. Such manuals ought to be thoroughly readable, and while, of course, taking care to be accurate and up to the latest advances in the science, should be popular in their character. Dr. Page's text-books fully meet these conditions, and the reception which they have met with is itself a testimony to their excellence. This "Advanced Text Book," now in its fourth edition, is perhaps the text-book from which to acquire a general and comprehensive knowledge of geological science.

Miscellaneous News.

A GALE raged with more or less violence on Saturday and Sunday. Shipping disasters are reported from the east coast. There has been some damage to house property in London.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending November 16, 1,042, of which 377 were new cases. The Worshipful Company of Grocers have sent 50*l.*, and the Mercers 31*l.* 10*s.*, in aid of the new hospital buildings.

THE FANCY BREAD QUESTION.—Five bakers were summoned before the Hampshire county magistrates at Lyndhurst on Wednesday, charged with selling bread otherwise than by weight, the same not being "fancy" or French bread. Mitigated penalties in each case were inflicted, but the bench announced their intention, should any future cases of a similar character come before them, of ordering the parties to pay the full penalty of 40*s.* and costs.

THE NEW COUNTY CONSTITUENCIES.—Mr. Dudley Baxter thus gives the probable effects of the Reform Act:—1. The county constituencies increased by about 180,000 electors, or 34 per cent. 2. The borough power in county elections diminished. 3. The voters of the small towns considerably increased. 4. The relative power of the great landowners diminished. 5. The power of the small landowners and their tenants largely increased. 6. The excessive representation of the boroughs over the counties reduced from three times to twice as great.

ALLEGED DEATH BY SPONTANEOUS COMBUSTION.—The *Downpatrick Recorder* reports a case of alleged spontaneous combustion in the human body as having occurred in that town. A woman named Mary M'Mullan and her son, living in a house in Baron-lane, were missed, and the door of their house was forced open. Hugh M'Mullan, the son, was found lying with his head next the fireplace and his feet towards the door, quite insensible. In an inner room were found lying under the window simply a few fragments of what had been his mother. A bed and bedstead in the room had been

burned, and she had died by fire. Some furniture in the apartment was still smouldering. The only portions of her body found were the breast, hands, both feet, and the lower third of the leg bones. The upper portions of the leg, the thighs, and all the parts of the body not specified as having been found, were completely calcined. Hugh M'Mullan died in the Infirmary the same night. At the inquest, Mr. Newport White, M.D., said he was strongly inclined to the opinion that the woman's death was caused by spontaneous combustion. In the case of Hugh M'Mullan, the jury returned a verdict of "Death from effusion on the brain, caused by blood poisoning from smoke"; and in the case of Mary M'Mullan, "Burned to death."

THE INQUIRY INTO FARNHAM WORKHOUSE is going on, and as yet the result is this. Every statement made by the *Lancet* and analysed in our columns is shown to be literally true, and rather too mildly stated. For example, the Union doctor, Mr. Powell, while illustrating the want of attendance, related in the simplest manner a story which might have assisted the imagination of Dante:—"A girl was in a dying state, and a pauper inmate had to wait upon her. A hot brick was placed in the bed to warm the girl's feet, and the heat of the brick was such that the bed and bedding were set on fire, and the girl died from the shock before the nurse got there. The other inmates did not notice the girl dying, but they were attracted by the smell of the fire, and they found her dead. Her feet were found to be scorched." There was no inquest, and the guardians, acquainted with the facts, "made a minute" that nurses ought not to leave the wards so long. It is strongly suggested by the evidence, subject, of course, to further testimony, that the meat ordered and paid for never reached the infirmary. Breasts of mutton worth, perhaps, 5*d.* a pound, got there, but not it is said the mutton at 10*d.* which appeared in the books.—*Spectator*.

EXPLORATION OF PALESTINE.—Mr. Grove, the secretary of the Palestine Exploration Fund, in forwarding to the *Times* some further reports from Lieutenant Warren, B.E., exploring for the Palestine Fund in Jerusalem, says:—"Briefly to sum up his discoveries, the details of which will be found in his reports, Mr. Warren has established by actual demonstration that the south wall of the sacred enclosure which contained the Temple is buried for more than half its depth beneath an accumulation of rubbish—probably the ruins of the successive buildings which once crowned it, and that if bared to its foundation the wall would present an unbroken face of solid masonry of nearly 1,000 feet long, and for a large portion of that distance more than 150 feet in height; in other words, nearly the length of the Crystal Palace, and the height of the transept. The wall, as it stands, with less than half that height emerging from the ground, has always been regarded as a marvel. What must it have been when entirely exposed to view? No wonder that Prophets and Psalmists should have rejoiced in the 'walls' and 'bulwarks' of the Temple, and that Tacitus should have described it as '*modo arcis constructum*.' The question immediately occurs, What does the lower part of the structure formed by this enormous wall contain, our present knowledge being confined to the existing level of the ground. Of this I can at present say nothing, though the passage discovered by Mr. Warren thirty feet below the 'single gateway,' and described by him under October 22, promises to lead to important discoveries. The valley west of the Temple (Tyropoeon) turns out to be very different in form from anything hitherto supposed—viz., tolerably flat for the greater part of its width, with ample space for a 'lower city,' and suddenly descending close below the Temple wall to a narrow gully of great depth. The well-known arch discovered by Dr. Robinson, the centre of so many speculations, may thus prove to have been only a single opening to span this gully, instead of the commencement of a long bridge or viaduct. The minor researches related by Mr. Warren, at the aqueduct below the Cenaculum, the Virgin's Fountain, the Hospital of St. John,—I pass over, not to occupy your space. I sum up by recording the important fact that his discoveries have completely changed the conditions of research in Jerusalem. They are nearly equivalent to the discovery of a new city. Hitherto we have explored the surface, or at most the vaults and cisterns immediately below it. We must now go far deeper, and penetrate those mysteries which the kind earth has entombed and preserved for centuries for the advantage of our generation."

REPRESENTATION OF LABOUR.—A special meeting of the general committee and delegates from the branches of the Working Men's Association was held on Wednesday evening at the offices in Bolt-court, Fleet-street, Mr. G. Potter in the chair, for the purpose of considering the revised draught of the address to be issued to the public, setting forth the views and objects of the association in realising a direct representation of the labour interest in Parliament by the return of working men as representatives. The chairman said the sub-committee had gone carefully over the address as prepared by the secretary, and, with the sanction of the general committee, it was now ready for publication. He was sanguine it would remove many of the scruples and objections of their Parliamentary friends to the proposed movement, and prepare the way for a satisfactory and united arrangement at the forthcoming conference to be held by the general committee with the Liberal members of Parliament and leading middle-class Reformers. Appended to the address was a definition of what the association meant by working

men for the purposes of the movement, and the platform upon which the candidates should make their appeal to those constituencies to whom it was thought expedient that working men should offer themselves as representatives at the general elections. They defined working men to be those obtaining their living by the receipt of wages for mental or bodily labour performed as distinguished from those who live exclusively on the profits of trade, on accumulated property, or on the profits derived from the labour of others. The leading principles of these platforms were—an extension of the franchise until it rested on the basis of residential and registered manhood suffrage, the ballot, a just redistribution of seats, the abolition of Church-rates, improved relations between landlord and tenant, a national unsectarian system of education, legal protection for the funds of trade societies, a well-digested scheme of emigration, and the adoption of measures for facilitating the improvement of the dwellings and workshops of the labouring classes. The secretary then read the address as revised, which was unanimously adopted and signed by the committee, and ordered to be sent to the Liberal members of Parliament and others, and to the London and provincial press, with a respectful request for its insertion. Arrangements were then made for the holding the proposed conference. The secretary reported he had received a long and interesting letter from Mr. Torrens, M.P., on the lodger suffrage, and that the opinion of Mr. Coleridge, Q.C., on the correct legal interpretation of the lodger clause in the Reform Bill, would be delivered in a few days.

Cleanings.

Ohio boasts of having nine women who are editors. The *Charivari* says there is a talk in Rome of canonising a new saint—Saint Chassepot.

An old lady died in Maine recently, at the age of ninety-two, who had 225 descendants, fifty of whom were in the Union army during the late war.

It is proposed to convert the Colosseum, Regent's Park, into a club and gymnasium for young men engaged in professional and commercial pursuits.

A SERMON METEOR.—The Queen has fixed in the pulpit of the Chapel Royal, Savoy, a sandglass of the measure of eighteen minutes.

It is said that a "vegetable gas" has been invented which gives a brilliant light, has no offensive smell, and can be generated in any ordinary kitchen range.

In a statement of accounts of the borough of Arundel, just issued, a curious printer's error occurs. An item appears in the expenditure thus:—"Cleaning and regulating the town clerk, £1 0*s.* 6*d.*"—the word "clerk" being misprinted for "clock."

On Friday, at Holyhead (says a contemporary), nearly the entire population turned out to witness a gentleman walking on the water in the harbour in large shoes, like snow shoes. He did not at any time sink below the knees, and smoked a pipe.

MAGISTERIAL BULL.—A very good bull was made from the Sheffield bench of magistrates on Friday. A batch of boys were brought up charged with obstructing the footpaths and pelting passengers. The father of one of them offered some sort of defence, saying that lads could not be always at home. "But," said Mr. Charles Atkinson, the presiding magistrate, "they can't be allowed to be in the streets annoying other people. If everybody were to stand in the streets, how could people get by?"—*Sheffield Independent*.

SLIPPERS AND CLERGYMEN.—For a gifted and popular young rector of one of the most fashionable churches in Philadelphia, at Christmas the devoted mammas and maidens of the congregation testified their admiration by the gift of fifty pairs of slippers. D— had them arranged in variegated rank and file in one of his apartments for exhibition to his friends. One of them, on viewing the embroidered trophies, exclaimed, "Why, D—the ladies must think you are a centipede!"—*Harper's New Monthly Magazine*.

NOT A ROBBERY, BUT A FORCED LOAN.—A Canadian of French extraction came over to visit the Exhibition in Paris, and was hospitably, as a relative, received into a French family for a month. One night he entered the bedroom of his host, picked a lock with consummate address, and extracted securities payable to bearer worth 55,900*fr.*, with their coupons attached. After the act he retired to rest, and in the morning took leave, left Paris by the railway, and reached Liverpool, whence he addressed a note to this effect to his victims:—"It is I who have taken your securities, your diamonds, jewels, and plate. But it is no robbery: it is a forced loan. With its produce I shall do a great business in Canada; if I succeed I will repay you with interest; if I fail, it will be a dead loss to you and to me."

THE METEORS.—Owing to the cloudy weather little or nothing of the star shower of Thursday seems to have been observed in the British islands. We are told that in Paris, the sky being clear, the spectacle was witnessed to great advantage, and between one and three in the morning the number of aerolites was so great that they could not be counted. The great balloon, which has been making partial ascents from the Avenue Suffren, outside the Paris Exhibition, ascended on Thursday night with some gentlemen anxious to witness the spectacle of the falling stars. A telegraphic despatch from M. Fonvielle, of the *Liberé*, published in that journal, mentions the course taken. The message is sent from Etaples, near Boulogne-sur-Mer. It runs thus:—"Passed over Compiègne

Postage Scales, Writing Cases, Portrait Albums, &c., post free
(ESTABLISHED 1841.)

COOPER COOPER and CO. beg to intimate that they are now **SELLING TEA** of this year's growth, 1867 S. This is the first picking (the May picking of the present year), and is unquestionably the finest tea the world produces.—50, King William-street, London-bridge, and 63, Bishopsgate-street Within, London, E.C.

COOPER COOPER and CO., 50, King William-street, London-bridge, and 63, Bishopsgate-street Within, London, E.C., have determined to furnish a complete and satisfactory answer to the universal question, "Where can we get really good tea?" The recent reductions in the duty, coupled with an enormous increase in the imports, have made tea so cheap that the choicest black tea the world produces can be sold to the public at a price which is so low as to render the sale of inferior quality unnecessary. When the best black tea can be bought at three shillings a pound, it does seem unwise to buy poor, watery, tasteless tea at a few pence a pound—less money. Cooper, Cooper, and Co. have therefore resolved to avoid all second or third class tea, and to confine their business to high-class tea alone. It is well known that all high-class teas are those which are gathered in early spring, when the leaves are bursting with succulence: these are first-crop teas, full flavoured, rich, and juicy; whereas low price teas are gathered, or rather raked from under the trees in autumn, when the leaves are withered, dry, and sapless. The difference between first crop teas and inferior descriptions is something marvellous when tasted side by side—the one brisk, pungent, and juicy; the other stale, flat, and insipid. There is a great difference even in first-crop tea, some chops possessing much more strength and a finer flavour than others. There are also several varieties, the most esteemed being Souehong, Monong, and Kyahow Congous. These three classes, when really fine, are beyond compare the best of all teas; and of these three Kyahow stands pre-eminent as a prince among teas. Now, it must not for one moment be assumed that the tea ordinarily sold bearing those titles are these teas, pure and simple in their integrity. A small portion of some of them is sometimes used in the manufacture of that incongruous mixture which is so frequently recommended by the unskilled and inexperienced dealer; but we venture to assert that pure unmixed tea can with difficulty be obtained even by those to whom price is no object. In fact, indiscriminate mixing of tea destroys those fine and subtle qualities which distinguish one growth from another, and it would not be more unwise to spoil vintages of choice wines by blending them together haphazard, and thus bringing the combination down to a dead level of mediocrity, than it is to ruin all distinctness of character by a heterogeneous confusion of qualities in tea; but as Cooper, Cooper, and Co. sell no other article of any description, they are enabled to keep in stock every variety that is at all esteemed by connoisseurs, and to sell them in their integrity as imported from China.

Cooper, Cooper, and Co. claim for their system of business another feature, viz., that there can be no mistake in the price or quality of any tea bearing their name on the wrapper or parcel, as they pledge themselves to sell first-crop tea only at their warehouse.

There are eight classes of superior black tea, each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of three shillings a pound, and there is no better black tea. There are five classes of superior green tea; each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of four shillings a pound, and there is no better green tea.

LIST OF CHOICE TEAS—BLACK.

1. The finest Lapang Souehong, 3s. a lb. This tea is exquisitely delicate in flavour, silky on the palate, and one of the finest teas ever imported into England.
2. The finest Monong Congou, 3s. a lb. This ripe, lemon-melon flavoured tea, abounding in strength and quality.
3. The finest Kyahow Congou (the prince of teas), 3s. a lb. This is brisk, rich, true P-koee Souehong-flavoured tea, perfect in strength, perfect in quality, beautifully manipulated, full of flower; a tea to sip, to dwell upon, to turn over on the palate as an alderman does his turtle; suitable for the drawing-room, the boudoir, the cottage, the palace, the tolling millions as well as the upper ten thousand; the former cannot drink a more economical tea, the latter, with all their wealth, cannot buy better tea.
4. The finest Assam Congou, 3s. a lb. This is very strong tea, of Indian growth, draws a deep red liquor, is very pungent, a little coarse, but drinks full in the mouth. It is quite a distinct class of tea, rather peculiar, and not appreciated by all; in fact, to like it requires an acquired taste.
5. The finest Oolong, 3s. a pound. This is high burnt, very pungent tea, and is an especial favourite with the tea-drinking public in America, among whom it is more esteemed than in England; in fact, the Americans drink hardly any other tea. It draws a pale liquor, and resembles green tea in many respects.
6. The finest Canton scented Pekoe, 3s. a lb. This is a fine, wiry leaf, strongly scented tea, of peculiar piquancy and sharpness of flavour, and is frequently used to fetch up the flavour of second-class teas. It is more frequently used as a curiosity, and as an experiment than by the tea-drinking public; it is, in fact, a fancy tea.
7. The finest Foo Chow scented Pekoe, 3s. a lb. This is a small, closely twisted leaf, scented with jessamine flower. When infused, it exhales a rich and fragrant perfume, which is perhaps less grateful to the palate than to the other senses.
8. The finest scented Caper, 3s. a lb. This is a small, shotty leaf, very compact and heavy, drinks very brisk and pungent. It is rather a piebald tea, but is occasionally tried by diligent seekers after excellence, who at last settle down to the "Princely Kyahow."

No other price for black tea.

LIST OF FINE GREEN TEAS.

9. The finest Moyune Hyson, 4s. a lb. This tea is delicately fine. Its flavour resembles that of the cowslip, and the colour of the infusion is marvellously like cowslip wine. It possesses the finest flavour of all green teas. It is principally consumed in Russia.
10. The finest Young Hyson, 4s. a lb. This is a small, compact leaf, and the really fine (such as Cooper Cooper and Co. sell) is exceedingly strong, and of a very fine almond flavour.
11. The finest Moyune Gunpowder, 4s. a lb. This tea is much esteemed in England. It is black, high-burnt flavour, shotty in leaf, and heavy; it is not so fine or so pure in flavour as Hyson, but its great strength renders it a favourite with many.
12. The finest Ping Sney Gunpowder, 4s. a lb. This is very small in the leaf, very handsome and compact, resembles pin heads, but is not so pungent in liquor as Moyune Gunpowder.
13. The finest Imperial, 4s. a lb. This is a large knotty leaf tea, very strong, but not much in flavour; but when really fine is sought after by the curious.

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